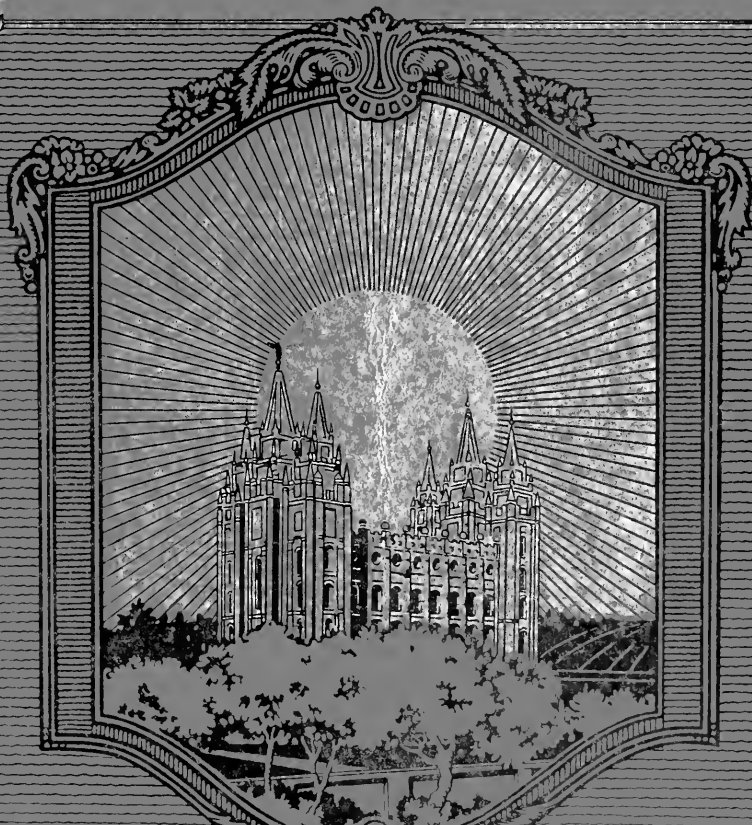


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The Fall and the Redemption*

By Elder Orson F. Whitney, of the Council of the Twelve

Many years ago I put forth some thoughts in the form of an allegory upon the theme of Earth's fall and redemption. For when Man fell, Earth fell also, and for a similar purpose—that she might, by descending below all, rise above all, and inherit the fulness of Eternal Glory. It may help to create an atmosphere for the address I am about to deliver, if I here repeat that allegory:

Earth Redeemed

The World lay wrapt in Death's embrace. The tale of the Tempter had triumphed, and the pinions of his power now fettered the fair limbs of God's beauteous creation. Earth, a virgin, beguiled, ensnared by Sin, shrank shuddering from the touch of her would-be defiler and destroyer.

Hark!—a cry for help. The captive strives to free herself from the fell clasp of the foe. Summoning all her powers, she springs erect, and, grasping her chain, essays to rend it asunder. It will not yield; the links are firm, the staple strong. Madly she tugs and toils—in vain, alas! in vain. Baffled, bruised and breathless, she sinks exhausted, and the arms of the monster Sin once more enfold her. Again and again she struggles, exerting all her strength to repel the foul polluter. But alas! his strength is stronger, his grasp a grasp of iron. He holds her writhing form as in a vise, gloating over her despair, exulting in her misery, and laughing to scorn her fruitless efforts to be free.

Vainly she weeps and pleads and prays. No mercy melts that icy heart, no pity beams from out that baleful eye. She is lost, she is lost! For who can save her now? Oh, that she should be dragged into deeper depths of shame than those into which her wayward will and youthful folly have plunged her!

The cry for help was heard in Heaven. The incense of tears, the perfume of prayers came up before the Great White Throne, and the heart of Him who sitteth thereon, the mighty heart of the throbbing universe, was touched with compassion.

*An address delivered before the Church School Teachers' Convention, in Barratt Hall, Salt Lake City, December 31, 1920.

"Go down, my Son, and rescue Earth; strike off her fetters, vanquish her foes, and bring her back, thy Bride; to reign in glory. The decree of her banishment we revoke. She hath suffered double for all her sins. Go, bring her hither, that we may place upon her brow the seal of pardon, a diadem of power." So spake the Eternal Father.

Obedient to the royal mandate, the Son departed from his Father's house. Yet went he not in glory, with courtly train or blazing equipage, nor as warrior girt for battle. No chariot he rode; no charger mounted; no shining armor encased him; nor sword, nor spear, nor shield he bore. For thus he reasoned wisely: 'My mission is of love, my errand one of mercy. I go my Bride to woo. She shall love me for myself, and not for wealth or station.'

Doffing his celestial crown; laying aside his jeweled scepter, and exchanging kingly robe for pilgrim gown, the Prince of Peace bade Heaven farewell, and solitary and alone descended the stairway of the stars.

A sound of falling shackles in the dungeons of despair! The crash of bursting gates, the roar of crumbling ramparts! The shout, the song of joy, the trumpet-peal and thunder-march of victory! Earth, thy hour is come! Deliverance is here. Hell's battlements are shaking—her walls go down. The Standard of Liberty floats triumphant above her ruined strongholds!

But ah! there looms another sight—a cross, a crown of thorns; a mantle, blood-stained, torn and trampled. What mean these emblems—these ghastly signs of suffering? Was this thy greeting, Earth, for him, thy great Deliverer? For this came He to woo thee, to rescue and redeem thee, to exalt thee in glory above the celestial stars? Is it thus a Bride doth meet her Lord?

A voice from the depths gave answer: 'Not mine, not mine the blame. I knew thee, Lord, and welcomed thee; but the shaft of Satan laid thee low. Death hast thou slain, and Sin; but in the hour of my deliverance thou wert stricken. Woe, woe is me, a widow—a widow ere a bride! Where art thou gone, my Lover? My God, my God, why hast thou forsaken me?'

Far through the night a solemn Voice fell echoing: "Mourn not for me, nor deem thyself deserted. I go to prepare a place for thee, that where I am, there thou mayest be also. Fear not, O Earth! I have broken the bands that bound thee. No more shall thy foes ensnare thee. The mid-night hour is past. The morning breaks in glory! My Bride thou art and shall be! *For lo! I come to claim thee!*"

And now to my subject proper: The Fall of Man and the Redemption from the Fall are the great vicissitudes of human experience. One is sequel to the other, and both are steps in the march of Eternal Progression. In order to comprehend this mighty problem, even in part, one must hark back to first principles, to the fundamentals of the Faith, the origin of the race, the preordained purpose of this mortal existence, and the inception of the means whereby the human becomes the divine.

The Pre-existence

In the "Book of Abraham" it is written:

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones.

And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

And we will prove them herewith, to see if they will do all things whatsoever the Lord, their God, shall command them;

And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever. (Abraham 3:22-26.)

Abraham had been shown the pre-existent spirits of the human race, waiting for an earth to be made, that they might come upon it and pass through a mortal probation. Here they were to obtain bodies, thus becoming "souls," capable of endless increase and everlasting progression. They were to be tested as to their willingness to do whatever the Lord might require of them, and undergo experiences for their further education and development. All were "good," but some were better, some nobler and greater than others; and because of their superior merit and larger capacity, they were to be made "rulers" over the rest.

Essentials to Progress

Thus we see that the creation of an earth was not the only thing necessary when the bark of human destiny was launched. The means of getting man down upon the earth, and the means of redeeming him from the earth, had to be provided. The institution of the Everlasting Gospel, and the appointment of an Executor to put it into effect; the ordination of a Priesthood—"rulers" by divine authority—to administer the laws and ordinances of the Gospel; all these were essential before man had set foot upon this planet, before one of God's spirit children had tabernacled in the flesh. It is evident, from what has been revealed, that all things vitally connected with man's mortal pilgrimage were understood and arranged before that pilgrimage began. Eternal progress, endless exaltation, was the sublime object in view, and over the glad prospect, despite the pain and sorrow that must necessarily intervene, "the morning stars sang together, and all the Sons of God shouted for joy."

"And the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will send the first."

Abraham here refers to the choosing of the Christ, the

Great Excutor of the Divine Plan instituted for man's progress and exaltation.

"And the second was angry, and kept not his first estate, and at that day many followed after him."

First and Second Estates

The "second," whom the Lord did not "send," was Lucifer, who became Satan. Of him, more anon. The "first estate" is the spirit life, lived by man prior to being placed on earth in a body of flesh and blood. In the spirit life God's children "walk by sight." The "second estate" signifies life in the flesh, where these same spirits, in mortal bodies, are required to "walk by faith," with the knowledge of the past temporarily obscured, that their agency may be entirely free, uninfluenced by any recollection of a former experience, unless it be awakened by inspiration. Manifestly, the second estate, compared with the first, is a much greater test of integrity, and one that results, to those who overcome, in a far more glorious reward than any previously bestowed.

The Creation

"And then the Lord said: Let us go down. And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth."

Earth was not created out of nothing, as human theology asserts; but out of previously existing materials, as divine revelation affirms. Millions of earths had been created in like manner before this planet rolled into existence. To create does not mean to make something out of nothing. Such a doctrine is neither scientific nor scriptural. Nothing remains nothing, of necessity; no power, human or divine, could make it otherwise.

Creation is organization, with materials at hand for the process. Joseph Smith's position upon this point, though combatted by doctors of divinity, is confirmed by the most advanced scientists and philosophers of modern times. The dogma that earth was made out of nothing is an attempt to glorify Deity by ascribing to him the power to perform the impossible—to do that which cannot be done. As if Deity could be glorified with anything of that kind, or had need of such glorification! It is also an effort to escape from what many religious teachers consider a dilemma, the other horn of which would commit them to what they mistakenly deem a fallacy—namely, the eternity or self-existence of matter.

"Mormonism" stands firm-footed upon this ground. It holds matter to be uncreateable, indestructible, without beginning or end, and consequently eternal.

Herbert Spencer says: "The doctrine that matter is indestructible has become a commonplace. All the apparent proofs that something can come out of nothing, a wider knowledge has one by one canceled." And John Fiske confirms him, in saying: "It is now inconceivable that a particle of matter should either come into existence, or lapse into non-existence." Robert K. Duncan clinches the argument with the emphatic pronouncement: "We cannot create something out of nothing."

But Joseph Smith proclaimed it first. "The elements are eternal," he declared, "and spirit and element, inseparably connected, receiveth a fulness of joy." The Prophet went so far as to say: "All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes." Eternal spirit, eternal element, these are the "materials" out of which Earth was created—not only as a place of probation for man, but as an eternal abode for the righteous, who are to inherit it.

The Spiritual and the Temporal

There were two creations—or rather, the creation had two phases, the first spiritual, the second temporal. When God made man and beast, and fish and fowl, he made them twice—first in the spirit, then in the body; and the same is true of the trees, shrubs, flowers, and all other created things. They were made both spiritually and temporally, the spirit and the body constituting the soul. (Doctrine and Covenants 88:15; Moses 3:9.)

The duality of creation is set forth, though somewhat vaguely, in the book of Genesis (the King James version) where, after giving an account of the origin of the earth and all things connected therewith, the sacred historian goes on to say:

These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens and every plant of the field *before it was in the earth*, and every herb of the field *before it grew*: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. (Gen. 2:4, 5.)

"*Not a man to till the ground*"—and yet man had been created, as well as the plants and herbs that existed "before they grew." The apparent contradiction—apparent but not real—was explained by the Prophet when he revised, by the Spirit of Revelation, the Scriptures, giving a more ample account of the Creation than the ordinary Bible contains. From that account the following sentences are taken:

For I the Lord God created all things of which I have spoken, spiritually, before they were naturally upon the face of the earth * * * And I the Lord God had created all the children of men; and not yet a man

to till the ground. For in Heaven created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air * * * Nevertheless, *all things were before created.* (Moses 3:5-9.)

The Value of a Body

Man needed experience in mortality—in the midst of rudimental conditions, that he might attain to higher wisdom and greater worthiness. He also needed a body for purposes of increase and progression, both in time and eternity. The spirit without the body is imperfect; it cannot propagate, and it cannot go on to glory. The fall of man gave bodies to the spirits awaiting them, with further opportunities for education and expansion.

"The great principle of happiness," says Joseph Smith, "consists in having a body. The Devil has no body, and herein is his punishment * * * All beings who have bodies have power over those who have not."

The reason why Satan has no body is because he rebelled in the Eternal Councils, when the creation of this earth was considered, and a Redeemer for it chosen. Lucifer, an angel "in authority in the presence of God," would fain have been selected for the mighty mission; but his scheme for human redemption was of a compulsory character, destructive of the free agency of man. Moreover, this "Son of the Morning" had become darkened to that degree that he demanded, in recompense for his proposed service, the honor and glory that belong only to the Highest. Therefore was he rejected, and, rebelling, "was thrust down from the presence of God and the Son, and was called Perdition, for the heavens wept over him." "And also a third part of the host of heaven turned he away—because of their agency." (Doctrine and Covenants 76:25, 26; 29:36.)

This tremendous catastrophe—the rebellion and fall of Lucifer, following Christ's election to fill the sublime role of Redeemer and Savior, I have endeavored to portray in my epic poem, "Elias," a portion of which I will now render:

Elect of Elohim

In solemn council sat the Gods;
From Kolob's height supreme,
Celestial light blazed forth afar
O'er countless kokaubeam.
And faintest tinge, the fiery fringe
Of that resplendent day,
'Lumined the dark abysmal realm
Where Earth in chaos lay.

Silence. That awful hour was one
When thought doth most avail;
Of worlds unborn the destiny
Hung trembling in the scale.

Silence self-spelled, and there arose,
Those kings and priests among,
A Power sublime, than' whom appeared
None mightier 'mid the throng.

A stature mingling strength with grace,
Of meek though god-like mien;
The glory of whose countenance
Outshone the noonday sheen.
Whiter his hair than ocean spray,
Or frost of alpine hill.
He spake—attention grew more grave,
The stillness e'en more still.

"Father!"—the voice like music fell,
Clear as the murmuring flow
Of mountain streamlet trickling down
From heights of virgin snow.
"Father," it said, "since One must die,
Thy children to redeem
From worlds all formless now and void,
Where pulsing life shall teem;

"And mighty Michael foremost fall,
That mortal man may be;
And chosen Savior yet must send,
Lo, here am I—send me!
I ask, I seek no recompense,
Save that which then were mine;
Mine be the willing sacrifice,
The endless glory Thine!

"Give me to lead to this lorn world,
When wandered from the fold,
Twelve legions of the noble ones
That now thy face behold;
Tried souls, 'mid untried spirits found,
That captained these may be,
And crowned the dispensations all
With powers of Deity.

"Who blameless bide the spirit state,
Shall clothe in mortal clay,
The stepping-stone to glories all,
If man will God obey;
Believing where he cannot see,
Till he again shall know,
And answer give, reward receive,
For all deeds done below.

"The Love that hath redeemed all worlds
All worlds must still redeem;
But mercy cannot justice rob—
Or where were Elohim?
Freedom—man's faith, man's work, God's grace—
Must span the great gulf o'er;
Life, death, the guerdon or the doom,
Rejoice we or deplore."

Still rang that voice, when sudden rose
 Aloft a towering Form,
 Proudly erect as lowering peak
 'Lumed by the gathering storm;
 A presence bright and beautiful.
 With eye of flashing fire,
 A lip whose haughty curl bespoke
 A sense of inward ire.

"Send me!"—coiled 'neath his courtly smile
 A scarce-concealed disdain—
 "And none shall hence, from Heaven to Earth,
 That shall not rise again.
 My saving plan exception scorns.
 Man's will?—nay, mine alone.
 As recompense, I claim the right
 To sit on yonder Throne!"

Ceased Lucifer. The breathless hush
 Resumed and denser grew.
 All eyes were turned; the general gaze
 One common Magnet drew.
 A moment there was solemn pause—
 Listened Eternity,
 While rolled from lips omnipotent
 The Father's firm decree:

"Jehovah, thou my Messenger!
 Son Ahman, thee I send!
 And one shall go thy face before,
 While twelve thy steps attend.
 And many more on that far shore
 The pathway shall prepare,
 That I, the First, the last may come,
 And Earth my glory share.

"After and ere thy going down,
 An army shall descend,
 The host of God, and house of him
 Whom I have named my Friend!
 Peopling Idumea's hills and plains,
 Shall come, life's mass to leaven,
 The guileless ones, the sovereign Sons,
 Throned on the Heights of Heaven.

"Go forth, thou Chosen of the Gods,
 Whose strength shall in thee dwell!
 Go down betime and rescue Earth,
 Dethroning Death and Hell.
 On thee alone man's fate depends,
 The fate of beings all.
 Thou shalt not fail, though thou art free —
 Free, but too great to fall.

"By Arm divine, both mine and thine.
 The lost shalt thou restore,
 And man, redeemed, with God shall be,
 As God forevermore.

Return, and to the parent fold
 This wandering planet bring,
 And Earth shall hail thee Conqueror,
 And Heaven proclaim thee King."

'Twas done. From congregation vast,
 Tumultuous murmurs rose;
 Waves of conflicting sound, as when
 Two meeting seas oppose.
 'Twas finished. But the heavens wept;
 And still their annals tell
 How One was choice of Elohim,
 O'er One who fighting fell.

—*Elias, Canto 3, Part I.*

Thus was assigned the role of Earth's Redeemer; and while revelation is silent upon the subject, we have good reason to believe that the parts played by Adam and Eve in the great drama of Eternal Progression, were cast at the same time. One-third of the intelligences then populating the Spirit World, rebelling with Lucifer, were doomed with him to perdition. But, pending their final fate, these unembodied fallen spirits are permitted to wander up and down the world, tempting and trying its human inhabitants, their evil activities being overruled in a way to subserve God's purpose in man's probation.

The Everlasting Gospel

The Gospel, Christ's perfect plan, unlike the defective scheme proposed by Lucifer, gave the right of choice between good and evil. It proposed to save men, not *in* their sins, but *from* their sins—to liberate them from spiritual darkness, the bondage of sin and death, and lift them into the joy and freedom of light and life eternal. Hence, that splendid phrase, that majestic synonym, used by the Apostle James in describing the Gospel—"The Perfect Law of Liberty."

Laws and Ordinances

At mention of the word "Gospel," the average student is apt to think only of faith, repentance, baptism and the gift (giving) of the Holy Ghost, with other rituals and requirements in the Church of Christ. But these "laws and ordinances of the Gospel" are not to be separated from the basic principles upon which they rest—the mighty foundation stones of Sacrifice and Redemption, without which all this sacred legislation would be of no effect. For of what use is machinery, however perfect, if the power be not turned on? Nor can the basic principles and powers that vitalize and make operative these laws and ordinances, be dissociated from the idea of Eternal Progression, the great and paramount purpose for which the Gospel code was framed, the Gospel in its fulness instituted.

The Paramount Purpose

Says Joseph the Seer:

The first principles of man are self-existent with God. * * * Finding he was in the midst of spirits and glory, because he was more intelligent (He) saw proper to institute laws whereby the rest could have a privilege to advance like himself. The relationship we have with God places us in a situation to advance in knowledge. He has power to institute laws, to instruct the weaker intelligences, that they may be exalted with himself, so that they may have one glory upon another. (*Times and Seasons*, Aug., 1844.)

The "laws" here referred to are the principles of the Everlasting Gospel. These principles are self-existent. God did not create them; He "instituted" them. The Supreme Intelligence, recognizing these principles as ennobling and exalting, incorporated them in the Gospel Plan framed for man's uplift and promotion. The Gospel as a code or system of laws can readily be conceived as a divine creation. Not so the eternal principles which it embodies. For instance, faith could not be created—not as a principle; nor could repentance. These principles have always existed; and there never was a time when they were not essential to salvation and eternal progress. Such ordinances as baptism by immersion for the remission of sins, and the laying on of hands for the giving of the Holy Ghost, these indeed might be created, and doubtless were; but not the fundamental facts upon which they are based. It did not require a divine edict to make washing (baptism) a prerequisite to cleanliness, nor light (the Holy Spirit) the means of illumination. The Gospel code, like all other creations, was made out of materials already in existence.

In the institution of the gospel laws and ordinances is shown the benevolence as well as the power of Deity. Our Father in heaven is no monopolist. Omnipotent and all-possessing, he is likewise altruistic, philanthropic. He employed his superior intelligence to frame laws whereby the lesser spirits surrounding him might advance toward the lofty plane that he occupies. He proposed to lift them to his own spiritual stature, and share with them the empire of the universe.

The Only Way

The Gospel, originating in the heavens, was revealed from God out of Eternity, at the very beginning of Time. It was the means whereby our great ancestor, Adam, after his expulsion from Eden, regained the Divine Presence from which he had been banished; and it is the means whereby his posterity, such as are obedient to the Gospel's requirements, may follow him into the Celestial Kingdom. The same ladder that he climbed,

until beyond the reach of the fatal consequences of his transgression, the whole human race, inheriting from him the effects of the fall, must also climb, or they will never see the face of God in Eternal Glory.

The Path to Perfection

The Gospel of Christ is more than "the power of God unto salvation." It is also the power of God unto exaltation, a plan devised by Omnipotent Wisdom whereby the sons and daughters of Deity might advance from stage to stage of soul development, until they become like their heavenly parents, the eternal Father and Mother, inheriting endless thrones and dominions and receiving "a fulness of joy." This is exaltation. It is more than salvation, being an extension of that idea or condition—salvation "added upon;" just as salvation is an extension of, or addition to, the idea or condition of redemption. A soul may be redeemed—that is, raised from the dead—and yet be condemned at the Final Judgment for evil deeds done in the body. Likewise may a soul be saved, and yet come short of the glory that constitutes exaltation. To redeem, save, and glorify, is the threefold mission of the gospel of Jesus Christ.

But before this mighty mission could become effective to such ends, there had to be a fall. Man must descend below, before he can rise above. God's children, such as keep their first estate, advance as far as they can in the spirit, before they are given earthly bodies. Having received their bodies, they are in a position, by means of the gospel and the powers of the priesthood, to make further progress towards perfection.

The Gospel of Christ, to all good Christians, is as a life-boat, or a fire-escape, or a way out of a perilous situation. To the Latter-day Saints, it is all this and more. A divine plan for human progress, the foreordained Pathway to Perfection—such is the Everlasting Gospel, as revealed to and proclaimed by God's Prophet, presiding over this last and greatest of the Gospel dispensations. The Gospel embraces the fall as well as the redemption of man. But in order to comprehend this truth, one must first understand the full meaning of the term.

The God Story

The English word "gospel" comes from the Anglo-Saxon "godspell," or God Story—the Story of God. It derives its significance from that great central fact of the Christian faith, the coming of God as the Son of God to redeem and save mankind. "God himself shall come down among the children of men, and shall redeem his people, and because he dwelleth in flesh, he shall be called the Son of God." (Mosiah 15:1, 2.) This pre-

diction by Abinadi, a Book of Mormon prophet, was preceded by a like prophecy from King Benjamin, another Nephite seer. (Ib. 3:5.) The fulfilment of these and similar foretellings is recorded in the opening verses of the gospel according to St. John, where reference is made to "The Word" that was in the beginning "with God"—the Word that "was God," and was "made flesh" and dwelt among men. In him, as Paul affirms, "dwelleth all the fulness of the Godhead bodily."

The Gospel, in its fullest scope of meaning, signifies everything connected with the wondrous career of that divine Being, who was known among men as Jesus of Nazareth, but who was and is no other than Jehovah, the God of Israel, who "came unto his own" and was rejected by them, was crucified at their instigation, and died to redeem the world. The accounts given by Matthew, Mark, Luke and John are termed "gospels," and properly so, being narratives of the personal ministry of our Lord. But they are only parts of the complete God-Story. The Savior's life, death, resurrection and ascension, with the conditions prescribed by him upon which fallen man might profit further from his sacrifice for Adam's race—these are all gospel features, but not the Gospel in its entirety.

The full Story of the God who died that man might live, involves events both past and future, events pre-mortal and post-mortal, scenes in which he was chosen to play his mighty part in the great drama of Human Redemption, and scenes yet to come in which he will make another and a more glorious appearing upon the stage of Time, enacting the illustrious role of King of kings and reigning over the earth a thousand years.

Placed in Eden

Earth having been prepared as an abode for man, Adam and Eve were placed in the Garden of Eden—placed there to become mortal, that God's great purpose might be accomplished. Bear in mind, however, that the fall, though planned, was not compelled. It was foreseen, designed, preordained, and the redemption provided beforehand, as shown.

Innocent and Ignorant

The great Creator on the morning of creation pronounced "good" all that he had made. So ancient scripture tells us. In perfect keeping with this, modern revelation declares that "the spirits of all men were innocent in the beginning." Consequently, had they remained where they were before Adam fell, they would have had no need to exercise a saving faith, would have had no need to repent and be baptized, having no evil practices to turn from, and no uncleanness to be washed away.

But they would have remained ignorant as well as innocent—ignorant of things necessary to their further progress. Without the fall they could have advanced no further, but would have remained as they were, “having no joy, for they knew no misery; doing no good, for they knew no sin.” “Adam fell that men might be; and men are that they might have joy.”

The Woman Beguiled.

When our First Parents partook of the forbidden fruit, it was the woman who was beguiled by the Serpent (Satan) and induced to go contrary to the divine command. The man was not deceived. What Adam did was done knowingly and after full deliberation. When Eve had tasted of the fruit, Adam did likewise in order to carry out another command, the first that God had given to this pair—the command to “multiply and replenish the Earth.” Eve, by her act, had separated herself from her husband, and was now mortal, while he remained in an immortal state. It was impossible, therefore, unless he also became mortal, for them to obey the original behest. This was Adam’s motive, and this his predicament. He was facing a dilemma, and must make choice between two divine commands. He disobeyed in order to obey, retrieving, so far as he could, the situation resulting from his wife’s disobedience. Fully aware of what would follow, he partook of the fruit of the inhibited tree, realizing that in no other way could he become the progenitor of the human race.

Partly a Parallel

Some will see a parallel in Adam’s case and Abraham’s, each being directed to do a thing that could not be done unless a previous requirement were disregarded. Thus, Adam was warned not to eat of the fruit of a certain tree—the Tree of Knowledge of Good and Evil; and yet, apparently, that was the only way for him to reach a condition where he would be able to “replenish the earth.” Abraham was forbidden to slay his son, after being commanded to “offer” him.

But there was this important difference in the two cases. The second command to Abraham superseded the first—cancelled it. Not so with Adam. In his case the later law left unrepealed the earlier enactment. Both commandments were in force; but Adam could not obey both. What was to be done? Why, just what was done—the wisest thing possible under the circumstances.

Malum Prohibitum

Adam’s transgression, though a sin, because of the broken

law, should not be stressed as an act of moral turpitude. In human law—which is based upon divine law—there are two kinds of offenses in general, described in Latin terms as *malum per se* and *malum prohibitum*. *Malum per se* means “an evil in itself,” an act essentially wrong; while *malum prohibitum* signifies “that which is wrong because forbidden by law.” Adam’s transgression was *malum prohibitum*; and the consequent descent from an immortal to a mortal condition, was the Fall.

A Cause for Rejoicing

Adam and Eve, with their eyes open, rejoiced over what had befallen them, evidently regarding it as part of a beneficent plan to people Earth and afford to a world of waiting spirits—the loyal two-thirds who kept their first estate when Lucifer fell—the long looked for opportunity to enter upon their second estate and continue the great pilgrimage to Perfection.

And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, saying: Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God.

And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient.

And Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters. (Moses 5:10-12.)

Thus Joseph the Seer, translating Moses the Seer, and restoring this precious truth, which had been lost to the world for many generations.

No License for Sin

Let it not be supposed, however, that disobedience to divine requirements is approved of God or justifiable in man. On the contrary, man’s obedience is a condition precedent to the bestowal upon him of any blessing. One of the main objects of his coming on earth is to demonstrate his willingness to do all that the Lord requires of him. What was done by Adam and Eve in an exceptional instance and for a special purpose, constitutes no license for men to commit sin. Adam and Eve were punished for their disobedience, and had to be, for the vindication of Eternal Justice. But their transgression was overruled for good. It is just the same with any of their posterity who transgress. “The wages of sin” ever has been and ever will be “death.” The Fall was necessary to bring man into the world; but it had to be atoned for; it could not be justified. God is merciful to penitent sinners, but “cannot look upon sin

with the least degree of allowance." He can nullify it, however, and bring good out of evil. The Redemption was also necessary; the Atonement preordained; but that did not make the murder of the innocent Savior any the less heinous. The perpetrators of that deed were guilty of a crime—the crime of crimes—and their punishment was inevitable. "Sacrifice brings forth the blessings of heaven;" but "Earth must atone for the blood of that Man." Otherwise, God would not be just, and would, therefore, cease to be God.

Fruits of the Fall

The Fall had a twofold direction—downward, yet forward. It brought man into the world and set his feet upon progression's highway. But it also brought death, with all its sad concomitants. Not such a death as the righteous now contemplate, and such as both righteous and unrighteous must undergo, as a change preparatory to resurrection; but eternal death—the death of the spirit and the body. There was no resurrection when Adam fell—not upon this planet. He was spiritually dead—banished from God's glorious presence—and was doomed to the temporal death as well, the dissolution of the body. And he had entailed the same fate upon his posterity.

It was as if the human race had fallen into a pit, from which they were powerless, by any act of their own, to emerge. They could not climb out, for they knew not how to climb; and even had they known, there was no means by which to ascend. Human endeavor, unassisted, could accomplish nothing in the way of deliverance. Man in his mortal condition needed revelation, spiritual enlightenment, having forgotten all that he had previously known. In other words, he needed a ladder, that he might climb out of the pit; and that ladder was furnished in the Gospel of Jesus Christ. Without it there is no salvation, no exaltation. The Tower of Babel symbolizes the situation: All man's efforts to reach Heaven, without divine assistance, must end in confusion and failure.

The World in Pawn

Hell had seemingly triumphed over man's, or rather, over woman's weakness. It was as if the world had been put in pawn. Death was the pawnbroker, with a twofold claim upon all creation. Everything pertaining to this earth was in his grasp, and there was no help for it this side of heaven. No part of what had been pledged could be used as the means of redemption. Adam could not redeem himself, great and mighty though he was, in the spirit; for he was no other than Michael the Archangel, leader of the heavenly host that had

overthrown Lucifer and his legions. But that same puissant Michael was now a weak mortal man, under the penalty of a broken law, powerless to repair the ruin he had wrought. He and the race that was to spring from him were eternally lost, unless Omnipotence would intervene, and do for them what they could not do for themselves.

Where was Redemption?

Redemption must come, if at all, through some being great enough and powerful enough to make an infinite atonement; one completely covering the far-reaching effects of the original transgression. The scales of Eternal Justice, unbalanced by Adam's act, had to be repoised, and the equilibrium of right restored. Who could do this? Who was able to mend the broken law, bring good out of evil, mould failure into success, and "snatch victory from the jaws of defeat?" Where was the Moses for such an Exodus? Where the deliverance from this worse than Egyptian bondage—a bondage of which Egypt's slavery was but typical?

The Price Paid

The life of a God was the price of the world's freedom; and that price was paid by the God of Israel (Jesus on Earth, Jehovah in heaven) who, descending from his celestial throne, became mortal, and by submitting to death, broke the bands of death, and made it possible for man to go on to his eternal destiny. This spotless Lamb, the great Antitype of the Pass-over, gave himself as an offering for sin, and by the shedding of his own blood, paid the debt of the universe, took the world out of pawn, and became the Author of Salvation for all mankind.

Such was the mission of him concerning whom Nephi of old prophesied:

And he cometh into the world that he may save all men if they will hearken unto his voice; for behold, he suffereth the pains of all men, yea, the pains of every living creature, both men, women, and children, who belong to the family of Adam.

And he suffereth this that the resurrection might pass upon all men, that all might stand before him at the great and judgment day. (II Nephi 9:21, 22.)

"It Is Finished"

The Savior's dying words, as reported by the Beloved Disciple, have been the subject of much controversy. "It is finished." What did those words signify? The notion has been entertained by some that Christ's crucifixion completed his work, so far as personal ministrations went, and that after the opening

of the so-called Christian Dispensation, there was no further need of communication between God and man. "O most lame and impotent conclusion!" Whatever construction be placed upon that final utterance of our Lord's, it is perfectly clear, from what followed, that it never was intended to convey such a meaning.

Birth and Death Incidental

The Death on Calvary was no more the ending, than the Birth at Bethlehem was the beginning, of that Divine Career. Both were mere incidents. The Savior's work is universal. All the gospel dispensations, from Adam down to Joseph Smith, are but parts of the all-embracing mission of Jesus Christ. Not until "the beginning of the seventh thousand years," the Morning of the Resurrection, "will the Lord God sanctify the earth and complete the salvation of man." Moreover, sanctification will be succeeded by glorification, another phase of the work of Him who bringeth to pass "the immortality and eternal life of man."

The Sacrifice Complete

What then was "finished" by the Death on the Cross? Simply the sorrow and pain that the Son of God had willed to undergo, that he might ransom a lost creation, making it possible for redeemed man, by faith and good works, to lay hold upon eternal life. The Savior's self-imposed humiliation, his voluntary sacrifice, his mysterious, all-comprehensive suffering, the piled-up agony of the human race, endured by him vicariously, to the end that his atonement might be infinite, reaching to every son and daughter of Adam—this was finished, this was at an end; not the work of God, nor the continuous revelation of his word and will to man.

Transgression and Atonement

Christ's Atonement, offsetting Adam's transgression, brought redemption from the fall, nullifying its evil results, conserving its good results and making them effectual for man's eternal welfare. The Fall is as much an integral part of the Gospel as is the Redemption. Both are essential, and both were foreordained. The one prepared the way before the other. Had there been no fall, there could have been no redemption, for the simple reason that there would have been nothing to redeem.

"We Know in Part"

Why the Fall and the Redemption had to be, we know in part, for God has revealed it. But we do not know all. That

a divine law was broken, in order that "men might be;" and that a reparation had to be made, in order that men "might have joy"—this much is known. But the great Why and Wherefore of it all is a deep that remains unfathomed. Why Adam and Eve were placed in a position so contradictory, being commanded not to do the very thing that had to be done—why the divine purpose had to be carried out in just that way, is one of those infinite problems that must remain to finite minds a mystery until the All-wise shall will to make it plain. Man cannot sit in judgment upon his Maker, nor measure by human standards divine dispensations. "All things have been done in the wisdom of him who knoweth all things."

God's Greatest Gift

The Fall, though essential to human progress, dug man's grave and opened the portal to Hades. Redemption unsealed the tomb and swung wide the gates of Endless Glory. Adam gave us mortal life. Eternal Life, God's greatest boon, is the gift of the Redeemer and Savior.

The Cigarette Smoker

The cigarette smoker is not a degenerate because he smokes cigarettes. Quite often he is a cigarette smoker because he is a degenerate.

* * *

Beginning as a habit, the matter ere long becomes vice. The first indication of degeneration is in your cigarette smoker's secretiveness. He feels his weakness and so seeks to present a bold front. "Bluff" is his chief characteristic. He tries to make an impression—he talks big, is full of *promise*, plans and confidential utterances. He confuses dates, times, places, incidents, and often will tell you he has done a thing when he only intends to do it.

* * *

He dreams over his work.

* * *

The marked peculiarity of the cigarette fiend is that invariably he makes a great discovery; it is that cleverness, astuteness, trickery, untruth, are good substitutes for simplicity, frankness and plain common honesty.

* * *

His vertebra is rubber; all of his decisions go up into smoke, and if you ever had any hopes for him, they are ashes.

* * *

The cigarettist has an abnormal egotism—he has much faith in himself.

* * *

There is no doubt but that the cigarettist is often a man of many good impulses, and over and over in his heart there sweep resolves to cease all subterfuge and be true, but these maudlin resolves are not to be trusted any more than you hearken to the promise of the "dope fiend."

* * *

—Elbert Hubbard in the *Philistine* for October, 1905,

The Yellow Peril.

By Orville S. Johnson

The southern part of Utah abounds in many kinds of wild animal life, among which is the most fierce of all American animal species. The puma, or so-called cougar, is at one and the same time, the greatest coward, and the coldest murderer of America.

Quite by chance one summer, I discovered a den of pumas. There were two kittens and their parents. Their home was a large cave which ran about fifteen feet into a limestone ledge. When I came upon the place, the youngsters were taking a sun-bath in front of the cave. I had barely enough time to take a mental picture of them. One was almost twice as big as the other, and slightly darker in color; being tawny yellow, with what appeared to be brown strips of ribbon along his back and down his front legs.

About a week later I learned from one of my hunter friends that he had poisoned a big male cougar, by using as a bait a colt that had been very recently killed by the cougars. He said there were two in the killing job, and the one that had escaped eating the bait was probably a female, because not far from where the killing had taken place were two kittens' trails, merging with that of the smaller of the two matured ones.

I visited the den again and found it deserted. I became convinced that the father was dead. Especially, when I myself saw the trails of two kittens, and what one would naturally think was their mother's trail, going side by side through the canyon in which was the cave-home.

When next I was reminded of the family of cougars, I was at a sheep camp. Hanging upon a tree was the skin of a full-grown, but small cougar. The herder informed me that it was a female, and that she had had two kittens following her when he shot her; but both had escaped. He described one of the kittens as being much larger than the other. It was probably accident, but I decided that that particular family was getting more than its share of hard luck.

I was, further, convinced of this when I heard, upon reaching home, that a pair of fox hounds and their master, Duffin, had captured a young cougar, with which had been another larger one, that had somehow escaped. I began to wonder, if what one

of the leading naturalists of the world had said, was not more than half true. At the time he made the statement I was quite sure he was partly wrong, for it seemed to me impossible that "All animal life ended tragically." But here was an example, and I began to wonder how the remaining member of the cougar family would die.

It had certainly had a great deal of experience with man. Perhaps it would develop enough cunning to escape him. I knew that the survival of a wolf depended almost entirely upon how well it learned to cope with man. The animals must have ceased long ago to count their other enemies as very harmful. Man has developed so many instruments of destruction that they have to learn how to escape each new one, before they can hope to survive. If all animal life ends tragically, man is the cause of ninety-nine per cent of those endings.

For two years I heard reports of an unusually large cougar in the vicinity of the big cave-home. Somehow or other I felt that it must be the one I had seen, with brown strips down the center of its back and down the sides of its front legs. Of course, all male pumas have those markings to some degree, but this particular one was exceptionally well marked, according to one report that came. The one who gave the report was a shepherd of some renown, who took turns with the one who had shot the mother cougar some time before. He had seen the big cougar upon a moonlight night, as the would-be murderer had entered the closely packed, frightened herd, slugging right and left with huge paws that nearly always meant death to any luckless sheep that chanced to get hit. The cougar does not stand upon its hind feet to hit its heavy blows, but delivers them with its right front paw as he walks, almost leisurely, through a herd of frightened sheep.

The herder who saw the cougar killing sheep by moonlight was called Mack. And he was the proud owner of a pair of stag hounds. They were something like the fox hounds, but always impressed me as being more fierce. He boasted that he would get the big cougar, even if he had only wounded it upon the night it had killed twenty sheep. Then, as if to give the boaster more reason to follow up his boast, one of the sheep-men brought news that was really startling.

Upon a dark, rainy night, when the herder had been enjoying the shelter of his tent, two hundred sheep had been killed by a single cougar. The herder was firm in his statement that it had been done so noiselessly that it did not awaken him. The tracks had been identified as the same size and shape as the ones that had been left by the cougar Mack had wounded.

The next day, a company of men were gathered around a

large, hand-made poster, announcing five hundred dollars' reward for the scalp of the "yellow peril." Then followed a brief description of the cougar that I had become so interested in. Before noon, other sheep-men came, and added sums to the reward that brought the total to a thousand dollars for the capture of one cougar.

Mack hesitated about going out with his hounds, because he knew that a cougar will fight two hounds, unless the man is there to kill him, as soon as he is brought to bay. Mack acknowledged that the chances were about even that he would loose. Then came Duffin.

Duffin was the owner of the fox hounds, and the owner of the young cougar's pelt before mentioned in this story. He was also the herder who had killed the mother cougar. He challenged Mack to a trial for the big prize. "If you fail, I will try; if you succeed, I will sell you my dogs." Mack accepted.

The following evening Mack returned without his dogs. His face was a trifle sad, but not so much on account of the loss of the dogs, for there were plenty more as good, so he said, but because of his failure to get the yellow peril. And there were some who said that he was sad because Duffin could keep his hounds. Mack had always wanted those two hounds. But Duffin thought more of them than he did of anything else in the world; so people said. Duffin was a bachelor of forty and had been a herder and hunter all his life; so people were not so far wrong as one might at first think. He did love his dogs more than most things, and often sacrificed little pleasures for himself, for the sake of the dogs. He tried to get two more dogs to go with his, when Mack came back with his story of what had happened to his hounds, but there were no dogs to be had, and Duffin felt that he was obliged to act up to his proposal, so he went after the yellow peril.

Three days passed, and almost a fourth before Duffin returned. His dogs were not with him. His face was firmly set with one grim resolve. He bought some necessities for the chase and departed to revenge the death of his two pals.

It was a month later when I learned the rest of the history of the yellow peril, but it was about as follows: Duffin started with a cow pony which he rode, and another horse which he led. Upon its back was a pack of necessities. At first it had been easy to follow the big cougar's trail, but about the second day, the puma seemed to sense his danger and took to the ledges and rocks. It was about the third day when Duffin was forced to abandon his horses and take up the trail on foot. Upon his back he carried those things he felt were absolute necessities, and turned the horses loose to go where they pleased.

For a week he had followed the trail slowly because of the

difficulty of seeing it upon the hard ground over which it led. Then it began to get fresher and plainer, and he was able to follow faster. But he was out of food. Game was not very scarce, however, so he kept himself in fairly good condition bodily. But whenever he had to shoot something to eat, he knew that it put his chances for the capture of the cougar farther off.

Once or twice during the chase, he came upon freshly killed game that the cougar had feasted upon. These he used for his own meals, when there was ample evidence that the kill had been made but the night before, or later. These little meals were not as palatable as he would have liked, but preferable to shooting, and alarming the cougar.

It was about the end of the second week when he came across the freshly-made trail of a herd of sheep going back toward his home. He hesitated for some time before he took up the cougar's trail again. And it is probable that he would not have done so then, had not the beast howled so mournfully that Duffin felt sure that it must be about ready to give up. It was the first time he had had a positive sign of the whereabouts of the cougar. And he naturally felt a thrill at the nearness of his quarry. The cry had been low and mournful, like the wailing of a west wind on a stormy night. It made him afraid—just a little, but not enough to keep him back from the battle he expected when the last final struggle came. He had had to economize upon food for a few meals, on account of ammunition running low. He might have to fight the battle without a gun, if the chase lasted more than a week longer.

Then it started to rain. A slow, dripping rain, that soaks one through and through, and seems to have no ending. The trail led toward a grove of yellow pines; the first big trees that had been encountered in the chase.

Duffin didn't like trees because of the cougar's habit of climbing them. He had never seen the yellow peril in a tree, or anywhere else as far as that goes, but he had seen plenty of signs of him, both as having been in trees and upon the ground. So, going through the grove of yellow pines, with the silent fog rolling around, was a little "ticklish." Any moment the yellow peril might bound from a tree and crush the man to the ground. But the day slowly melted into dusky silence, and nothing unusual happened.

He slept that night in a tree. Or, rather, he spent the night there, for it would hardly be correct to say he slept. As morning began to show signs of approach, Duffin began to feel very cold. He was wet, and the rain had turned to just damp fog. He started to descend the tree in order to take some exercise. Just as he reached the ground, a low growl reached his ears. It was very low and fierce, and close. He gripped his gun in his

hands and looked all around for the eyes that he knew were somewhere visible. It was so gray, however, that the growl came again before he located its source. Twenty steps away, two red balls were glowing. Dimly he could make out the outline of a big puma, crouched, waiting for him to try to escape. A puma rarely springs from a point where it first crouches, as a cat does, but reaches its victim with a number of quick leaps. As it leaps it screeches, and generally its victim becomes so paralyzed with fear that it dies a quick death. Duffin knew this, and quickly took the only chance of escape he had. He stepped behind a tree and fired at the eyes. A dim outline of a bounding figure racing away from him caused his breath once more to begin its regular course into his lungs and out.

When the day finally did come, it was still foggy, though the rain had almost ceased. Duffin was damp but cheerful. There were blotches of red upon the trail of the yellow peril.

He followed the trail eagerly until the low, mournful cry stopped him again. It was not far away. And a few minutes later he caught sight of his quarry in a tree. Not enough time to shoot was given him, however; so he just ran to the tree and looked at the red stain that had recently been made. Suddenly he felt sorry for the big puma. It has had such a short life of peril, that what it had done seemed to be justified.

Robbed of mother, father, and mate, it felt that it had a right to all the revenge it could get. But it was too late to go back now. The cougar was wounded and close. And Duffin's two pals were dead, and their killer was not far away.

He wondered if the poor animal ever had dreams. If it did, they must be dreadful, sometimes. Everybody that had ever had a chance had given the cougar a hit. He had been shot, chased by hounds, and his food poisoned. Yet he had survived until now. Duffin was walking slowly toward the place where the low, mournful sounds were rising. It sounded so much like an Indian's death chant that he wondered if the puma did not sense the coming events. For the end of one of them was certainly near. Duffin was almost afraid it would be his. He slowly counted his remaining shells. There were ten—plenty for a close fight, but not for a long one, and he was sure that, once convinced that it had reached a crisis, the cougar would turn and he would have to begin shooting then, even if the "peril" was three hundred yards away. And he would have to keep shooting as fast as he could, until he hit that big, yellow body; or that big body would become a thing of fury, and would test its power upon his body.

He could see those powerful paws again, as they slapped a sheep that stood in the way. And then he became aware that he had reached a point overlooking a sort of peninsula. He

was upon a low ridge, and directly beneath him was a deep canyon. The walls of the canyon were two hundred feet of ragged limestone. And the yellow peril was not two hundred yards away, moving slowly out upon that little point, to his left. Once out upon that point, and there would be no escape for the weaker. A drop into the canyon would mean a mangled corpse for either. If the cougar lost to the man, it would be as bad, and if the man lost the fight, it would mean a fierce feast for the beast.

Duffin weighed the consequences as he walked swiftly, for the narrow neck of land that marked the beginning of the point. The cougar had failed, so far, to sense its danger. It was walking slowly out to its fame or fate.

Just as Duffin came to the neck of land, the cougar reached the point of the peninsula and turned. It saw him and sensed its fate. It did not start toward him, however, as he had expected, but crouched calmly beside a limestone boulder and waited.

It was a hundred yards to the "peril" when Duffin began his fire. He was so nervous that most of his shots went wild. But as he approached his last shot, he became more calm, and one of the bullets hit its mark. There was a wild screech, and a yellow body bounded into the air; then came the sound of a rolling stone hitting the jagged edges of the canyon wall, as it pounded its way to the bottom. Suddenly there was a dead thud of a soft body hitting the bottom of the canyon, and all was still. The yellow peril had found its tragic end, and it had been the most tragic of all, as the life of it had been the most fierce of all the little puma family that I had seen that day in the mouth of the cave. Duffin did not bring the scalp home, but people know his story is true now, for the yellow peril has not been heard of since that grim chase began.



Utah Land

Tune, "Dixie."

I wish I was in the land of mountains
Pleasant vales, and purling fountains,
Look away! Look away! Look away! Utah Land.
For home my heart is ever yearning,
And my thoughts are ever turning,
Look away! Look away! Look away! Utah Land.

Chorus

Then I wish I was in Utah! Hurrah! Hurrah!
In Utah Land, I'll take my stand,
To live and die in Utah,
Away! Away! Away out West in Utah!
Away! Away! Away out West in Utah!

Now pleasant visions arise before me,—
Mountain peaks in sunlit glory,—
Look away! Look away! Look away! Utah Land.
And lakes that flash the summer's splendor
One forever will remember,
Look away! Look away! Look away! Utah Land.

Out West there's something ever alluring,
Grips one's heart, its love assuring,
Look away! Look away! Look away! Utah Land.
So when a journey I am taking,
Back for home I'll soon be making,
Look away! Look away! Look away! Utah Land.

Joseph Longking Townsend

Payson, Utah.

An Effective Diary

By William Henry Peterson

"A majority of hands are up," said ex-Bishop A. "That means that you will all be here tomorrow morning at eight o'clock, ready to go to work."

"Is it necessary that we work tomorrow?" asked Clifford Benion.

"Times are hard," responded the ex-Bishop. "Prices on farm products are going down, wages and taxes are high, and I find that three hundred and sixty-five days in a year are hardly enough in which to earn a living."

It was Saturday night. The men and boys to whom the ex-Bishop was talking were tired and hungry. They had been working hard all day on his farm, after which they had ridden to town on one of the farm wagons. The sun was down; night was fast approaching, and a cold wind was blowing dead leaves through the streets as the workmen left the ex-Bishop's home. Slowly and laboriously they plodded their way homeward.

"You are going my way, Brother Hansen. I will walk with you and help you carry your sack of grain," said one of the workmen.

For a time they walked in silence. "Three hundred and sixty-five days," muttered the old man.

"I was thinking of the same thing," said the young workman. "I don't understand how the boss could say that three hundred and sixty-five days of each year are hardly enough in which to earn a living. Everybody knows that I need money a thousand times worse than he does, but just the same, I would rather not work on Sunday."

"Why did you not vote that way?" asked the old man.

"If an ex-Bishop can work on Sunday, so can I," was the reply. "Besides, he told some of us that the work he had to do was so important that unless we were willing to work on Sundays we could consider ourselves 'fired,' and he would get other help."

"He may fire me if he likes," said the old man, taking his sack of grain from the young man's shoulder, "but for me, I am going to do my duty. Here you see my humble home. I haven't very much of this world's goods, but I have a conscience void of offense to God and man. Tomorrow is the Sabbath day, hal-

lowed and set apart as a day of rest by our Creator. I, for one, shall observe it."

"You are right, Brother Hansen, and if I hadn't promised to come back to work, I would do just as you are going to do."

There was another workman who did not approve of working on the Sabbath. It was Clifford Benion, a boy of high ideals and noble aspirations. He had been taught the gospel of Jesus Christ from his infancy, and he had learned to honor it as God's greatest gift to man. Now he was being asked to break one of the greatest commandments. He remembered that the last Sunday's memory gem was:

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

"And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

Clifford waited till the workmen had gone, then he addressed his boss:

"Mr. A.," he said, "I would like to be excused from work tomorrow."

"What's the matter, my boy, are you sick; or have you some work of your own you would like to do?"

"Neither," was the reply. "Tomorrow is the Sabbath, and I—"

"Never mind any explanations," interrupted the ex-Bishop, raising his hand. "The work must be done, and you're no better than the rest of us."

For a moment the boy did not know what to say. After a moment's thought he replied: "I am no better than you or the other men, but I think we are all too good to desecrate the Sabbath."

It was now the ex-Bishop's turn to hesitate about a reply. He had at one time been one of the best bishops in the Church of Jesus Christ of Latter-day Saints. The members of his ward loved and respected him for his diligence and uprightness. As time passed, he became wealthy, and his great ability, which had wrought wonders in the service of the Lord, was gradually but completely directed toward making money. Finally he resigned his position as bishop. The light of faith, which had burned so brightly in his soul, dwindled down until no perceptible radiance came from his being. So engrossed had he become in gathering wealth that, like Midas, his great and only desire was to obtain more gold.

How should he answer the boy? Callous as he was, he knew the boy was right. He had dulled his conscience, but he had not been successful in entirely crushing it. Righteous and noble sentiments, which, during the past number of years, had been

crowded into the background of his soul, tried to express themselves in speech and action. His baser desires crowded them back, and after a short, tense, mental struggle he said: "I have made arrangements with the men to work tomorrow. I cannot change that now. You must do as they do, or I must get other help."

"Will you give me time to talk it over with father?" asked the boy.

"It is now 7 o'clock," said Al. "I will give you until 8:30 to decide. On or before that time you must let me know what you are going to do."

The boy found supper waiting. His parents, because they did not want to partake of the evening meal until they received information as to what was detaining their son, were sitting by the dining-room stove, patiently waiting. Nothing was said about the lateness of the hour until after the blessing on the food had been asked.

"We had a splendid stake priesthood meeting this afternoon, Clifford," said the father. "As I sat there enjoying the peaceful influence of the Spirit of the Lord, there was only one thought that disturbed my mind and caused me any sorrow."

"May I ask what that was, father; or is it something you do not care to tell me about?"

"I do not think there is anything in your father's life of such a nature that he needs hide it from his son," said Sister Benion, passing some hot rolls to Clifford.

The boy looked surprised. Then an expression of sympathy and love came into his face as he said: "I had no such thought in my mind, mother. I asked the question before I had really given it any thought. If I have offended I—"

"Wait," said the father; "a man of honorable deeds can have no objection to answering a straightforward question. The thought that caused me pain was about you."

"Me!" exclaimed the boy. "In what way?"

"I felt guilty to think that I was in the house of the Lord enjoying a spiritual feast, while you were out working to support your mother and me."

"You worked for me a long time, father, while I was too little to work for myself. Now you are crippled. You are not to blame because you were injured in an automobile accident. I am only too glad for this opportunity to show my gratitude, now that you can't help yourself."

"It does my heart good to hear you say so, my boy. Although it is impossible for both of us to attend the monthly priesthood meeting, which is held on Saturday; yet, if you will be diligent about attending your meetings on the Sabbath, I am sure your spiritual development will not be neglected."

"That is just what I want to talk to you about," said the boy.

"Your spiritual development?" asked the father.

Clifford explained the situation in which he found himself, and asked his father's advice.

Brother Benion was a man who had a strong testimony of the gospel. He believed that his first duty was to serve God. His advice to his son had always been: Seek first the kingdom of God, and then all else will be added. To him the Sabbath day was a holy day, set apart and hallowed of the Lord as a day of rest and worship. Much as he wanted his son to observe the Sabbath, yet he did not believe in forcing him to do so. He believed in teaching his son correct principles, and then letting the boy govern his own actions.

"This is a matter you must decide for yourself, Clifford," he said. "Consult your own conscience, and do as it dictates to you. We need the money you are earning, and I do not know of another place where you can get employment for the present. However, do not let that influence you. We will get along somehow. I'll be able to go to work again in a month or two, and then I want you to go back to school."

"Do you think I should talk to Mr. A. over the telephone, or do you think I ought to go to his home?"

"Go down to his home, lay the matter before him, and give him your decision," answered the father. "I am confident you will do the right thing."

It was a difficult matter for Clifford to decide what to do. He did not want to work on Sunday; and yet, if he refused to work, he would lose his job. Due to the unfortunate accident in which his father was hurt, the Benion family had been left with no source of income except what Clifford was able to make. The boy studied the problem from all angles as he walked to the ex-Bishop's home. He didn't want his parents to suffer, nor did he want to break the Sabbath. Before reaching the A. home, however, he arrived at a definite conclusion.

"Well," said the ex-Bishop, leaning back in his large easy chair, and staring indifferently into the glowing fire, which crackled as the sparks, one after another, or in groups, skipped up the spacious chimney, "I suppose you have decided not to work, or you would have telephoned me."

"Before giving you my answer," replied the boy, "I would like to talk to you."

"Go ahead," said the man, but there was very little interest expressed, either in the tone of his voice or the expression of his face.

Clifford had been thinking over a great many things to

say to his boss, but when he was given the opportunity, he found it very difficult to express his ideas.

"I hardly know where or how to begin," he said, "but I do want to say that I want to keep on working for you. I need the money more at this time than I have needed it at any other time in my past life. I like to work for you because the pay is prompt and sure. At the same time, my religion teaches me that I should not work on Sunday. Do you see how I am placed?"

"Exactly," was the reply. "What have you decided to do?"

"Before I give you my answer, I would like to have you answer a question, and then read this." He drew from his pocket a note-book which, although in fairly good shape, was old and somewhat worn. "You are recognized as being fairly well-read in science," went on the boy. "I was told in M. I. A. last winter that nature's laws remain constant. Is that true?"

The ex-Bishop threw off his lethargy, as he would an old coat. His features and voice became animated, and, turning in his chair, he said: "There is no question in my mind about a law of the universe being the same today that it was yesterday. We must not, however, confuse theory and law. Truth is basic; it does not change. Theory may or may not be truth. Inasmuch as theories are found to be untrue they change. Note, for example, the movements of the earth, the moon, and the sun. These enormous bodies move through the immensity of space with an exactness that appals the human mind. Our conception of truth changes, but truth itself remains constant. Does that answer your question?"

"Yes, sir," answered Clifford.

Looking inquisitively at the boy, the ex-Bishop asked, "Why did you bring that question to me?"

"Six years ago," replied the young man, "I started to keep a diary. At that time I was in the deacons' quorum. One night, according to my diary, our teacher was absent, and you taught the class. Would you like to read what I wrote in my diary on that particular day?"

The ex-Bishop held out his hand. "I am sure it will be a pleasure," he said. He took the diary and read in a low tone of voice, as if talking to himself. He read rapidly at first, but as he progressed, his reading became slower. It was evident that he was reading a great deal between the lines, and seeing many pictures besides those expressed in the diary, which was written as follows:

January, 1914.

Climbed out at 6:30. Cold as blazes. Had hot milk for breakfast. Spilt mine. Father says I am as handy as a cow.

Professor Jenson laughed at me in school today. We were having grammar class, and the lesson was on feminine and masculine gender. I don't see why they have such cranky names. Mr. Jenson asked William Stringham

to give the feminine gender for baron. "Baroness," said Will. Then my turn came. What is the feminine gender for duke?" asked Mr. Jenson. I hadn't studied my lesson very good. I was stuck. "Come, Clifford," snorted Mr. Jenson, "try it." I had no way of judging the future but by the past. Will added "ess." I did the same. "Duckess," I cried. Mr. Jenson and the whole class laughed, and I felt like ten cents.

It is now 10 o'clock, and I have just returned from priesthood meeting. We had a fine meeting. Bishop A— was our teacher. Our regular teacher, Brother Wells, is sick. Our lesson was about keeping the Sabbath Day holy. We learned that it is wrong to work on the Lord's day. Brother A— is a great man. I hope I am like him when I am grown. He had us memorize a piece from the Doctrine and Covenants. He said we should try to remember it, all the days of our lives, and if we would do as it told us, we would always be doing right. Before closing for today I am going to try to write it from memory. Here goes:

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that on the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord."

For several moments after reading the diary, neither man nor boy spoke.

"I begin to understand," said the man, struggling with his emotions. "I did not appreciate your position. There is only one thing for you to do."

"You think my first duty is to my parents," responded the boy. "However that may be, I have decided that I will work tomorrow, rather than lose my job. The money I earn on the Sabbath, you may dispose of as you see fit. I do not want it. If that is satisfactory, I will be on hand at 8 o'clock in the morning."

Clifford arose to go. A. raised his hand. "Wait," he said. "You do not have to come to work tomorrow, and I am going to call up the other men. They may stay at home if they like."

"Hurrah!" shouted the boy. "I—I—"

"Sometime ago," interrupted the ex-Bishop, "you spoke about leasing a piece of ground. I refused. I have changed my mind. Come down next Tuesday night and we'll arrange a contract."

"Thank you, Brother A.," said the boy, extending his hand. "I am going home with some good news. Good night."

"Good night," answered the ex-Bishop. "God bless you."

Manti, Utah.

Peace Through the Gospel of Christ*

By Elder David O. McKay of the Council of the Twelve

My brethren and sisters, it is indeed a privilege to meet here, in this holy house of worship, to commune not only with one another, but with God our eternal Father, being shut out from all the unrest and turmoil of the world. I think never before, in my life, have I seen such a contrast between the peace and contentment and assurance of the Latter-day Saints and the unrest, the strife, envy and bitterness of the world. In the first section of the Doctrine and Covenants you will remember that the Lord refers to the tendency of the world to have different gods. They set up unto themselves their gods which are after the fashion of the world. Has there ever been a time in the history of the world when men worshiped so many different gods after the fashion of the world—the god of wealth, the god of industrialism, the god of unionism, the god of greed, of selfishness, the god of sensuality? Why it seems to me that every form of idol is now worshiped in preference to God the Eternal Father, and men sacrifice everything for their earthly deities.

I testify to you this morning, my brethren and sisters, in all soberness, that God our Heavenly Father lives, that he communicates with his servants, that he has established in this dispensation of the world his great work, the only plan of salvation whereby mankind may be saved, the only means by which peace may be established in the world. Peace can come only when men will acknowledge God as their creator, as their Father, and when they will obey the principles of the gospel of Jesus Christ, when they will have in their souls individual righteousness, a desire to reverence God, a desire to serve their fellow-men, a desire to bless the other man instead of bringing, at the expense of the other man, some benefit to themselves. The lines are being more sharply drawn, every day of our lives, as never before; and we can sit complacently and quietly, look over that world and know for a surety the distinction between the peace of the gospel of Jesus Christ and the conflict and envy of the gospel of strife. We must preach repentance, as the Prophet Joseph through inspiration declares in so many of his revelations, and preach, too, the restoration of the gospel of Jesus Christ.

*Delivered at a fast meeting, Sept. 28, 1919.

I said to you that I know that the Lord communicates with his servants. I have not doubted this as a fact since I was a boy and heard the testimony of my father, regarding the revelation that came to him of the divinity of the mission of the Prophet Joseph. I feel impressed to relate that circumstance and add his testimony to the one that I am now giving. He accepted a call to a mission about 1880. When he began preaching, in his native land, and bore testimony of the restoration of the gospel of Jesus Christ, he noticed that the people turned away from him. They were bitter in their hearts against anything "Mormon," and the name of Joseph Smith seemed to arouse antagonism in their hearts. One day he concluded that the best way to get these people would be to preach just the simple principles, the atonement of the Lord Jesus Christ, the first principles of the gospel, and not bear testimony of the restoration of the gospel. It first came simply, as a passing thought, but yet it influenced his future work. In a month or so he became oppressed with a gloomy, downcast feeling, and he could not enter into the spirit of his work. He did not really know what was the matter, but his mind became obstructed, his spirit became clogged, he was oppressed and hampered, and that feeling of depression continued until it weighed him down with such heaviness that he went to the Lord and said: "Unless I can get this feeling removed, I will have to go home. I can't continue my work with this feeling." It continued for some time after that, when, one morning, before daylight, following a sleepless night, he decided to retire to a cave, near the ocean, where he knew he would be shut off from the world entirely, and there pour out his soul to God and ask why he was oppressed with this feeling, what he had done and what he could do to throw it off and continue his work. He started out in the dark towards the cave, and he became so eager to get to it that he started to run and was hailed by an officer who wanted to know what was the matter, as he was leaving the town. He gave some non-committal but satisfying reply and was permitted to go on. Something just seemed to drive him; he had to get relief. He entered that place and said: "Oh, Father, what can I do to have this feeling removed? I must have it lifted or I cannot continue in this work;" and he heard a voice, as distinct as the tone I am now uttering, say: "Testify that Joseph Smith is a Prophet of God." Remembering, then, what he tacitly had decided six weeks or more before, and becoming overwhelmed with the thought, the whole thing came to him in a realization that he was there for a special mission, and that he had not given that special mission the attention which it deserved. Then he cried in his heart, "Lord, it is enough," and went out from the cave. You who know him know the mission he performed. As a boy, I sat and

heard that testimony from one whom I treasured and honored as you know I treasured no other man in the world, and that assurance was instilled in my youthful soul. The inspiration and testimony of God has come since, and today I testify to you that God lives, and that he is guiding this Church, that he has inspired those at the head, and that he will continue to inspire them and lead them through this turmoil and unrest in the world, caused by unrighteousness, wickedness and lack of faith in God. The people of the world do not believe in God; they do not believe in his principles; they have not applied his principles in the world. They confess him with their lips, but their hearts have not been with God. Brethren and sisters, let us thank our heavenly Father today for the testimony that the Lord Jesus Christ has placed in our souls. May we be true to that testimony, not only in words but in acts, and show the world that we have the principles, obedience to which will establish peace on earth and good will among men. This is my prayer for all of us, in the name of Jesus Christ. Amen.

The M. I. A.

Strong's our organization of the M. I. A.;
It stands for our improvement all along the way.
It gives us high ideals, helps us reach our aim;
It keeps us up and doing in a worth-while game.
For we've no time for loafing, or for idle play,
If we are earnest workers in the M. I. A.

It stands for things eternal, things that are divine.
It stands for recreation, pleasures clean and fine.
It brings us all together, parents, girls and boys,
It makes us better people, brings us many joys.
Join our organization; you will surely say,
'Tis great to be a member of the M. I. A.

It crushes things unholy, helps to rout them out;
It helps improve our morals there's no single doubt.
Our slogan is our watchword; working with a vim,
We down the fiend tobacco, we've no use for him.
We'll surely rout the monster, put him out to stay.
Just watch us win with slogan of the M. I. A.!

Jane McJackson.

Pinedale, Arizona.

Tact and Kind Words

*By Dr. Franklin L. West, Director, School General Science,
Utah Agricultural College*

Several years ago, while the writer was doing graduate work at an eastern university, he had considerable correspondence with a famous French scientist for whom he was abstracting certain articles published in three American technical journals. The letters from France will long be remembered because of the pleasing way they were written. The business part of the letter was always introduced with beautifully worded greetings, so courteous and friendly, and the communication closed with felicitations and expressions of good will and kind wishes so gracefully and beautifully expressed that you felt as if the letter came from some very dear friend of long standing or a near kinsman rather than from a scientist you had never seen, written on a purely business matter.

This art is little known in this country, and yet it is a great asset in nearly every line of endeavor and in business in particular. Thick-skinned men, who have harsh shrill natures, and who are always doing and saying irritating, jarring things and getting on peoples' nerves, cannot long occupy big positions of responsibility. They can't get along with people.

The essence of courtesy is summed up in the proverb, "Politeness is to do and say the kindest thing in the kindest way." It also involves the good common sense of doing and saying the right thing at the right time, as well as neglecting to mention the ugly truth if it serves no useful purpose. Men who are generous in their opinions of others, and who can put themselves in another's place and who are kind at heart, are not apt to offend even if they are not fully practiced in the social graces. One may be firm and courteous at the same time.

Tact may consist in speaking words of kindness and good cheer, words that make people happy. This can be accomplished through a little praise, if it is deserved, because the love of praise is one of the strong motives in the human race in seeking advancement. People seek an education befitting a certain "station in life"—a position acknowledged by others as respectable or honorable. The gratification of the thirst for applause is a strong impulsive influence in the race, touching the very springs of life, and some of the greatest efforts are traceable to

it. This love of praise is without doubt a great stimulus to toil, one of the leading powers as a motive for advancement in life. I do not intend to defend or attack this impulse but simply remind you of its existence. A tactful person may, therefore, speak words of good cheer and may make people happy through deserved praise.

There is a distinct difference between praise and flattery. To praise means to laud, commend, approve, esteem, honor, or glorify. To be effective, it must be said with sincerity and be meritorious and true. Extreme praise, or insincere and excessive commendation with deceitful representations, may soothe and charm and beguile, but it is valueless. We call it flattery. Praise therefore is genuine and merited, while flattery is exaggerated and insincere. Needless to say that flattery should never be indulged in. Naturally, also, words even of mild praise would be withheld by a tactful person from one who is so conceited and afflicted with self-love, and so haughty and overbearing, that his manner is quite offensive to others. People of this class, however, are very much in the minority.

With most people, to congratulate them because of some success or achievement, to wish them joy, to address them with expressions of sympathetic pleasure, on account of some happy event affecting them, or to wish joy abundantly, will stimulate them to greater achievement and tighten the bands of friendship. When one is flagging, a little praise is a great stimulant, if it be genuine and unadulterated with flattery. It causes pleasure to the speaker as well.

To the men and women who are worrying, overworked, and sad and discouraged, our approval of their best, and a few kind words, will give courage, hope, happiness, and a finer self-respect, thereby increasing their possibilities and chances of achievement.

To those on whom have settled the great tragedies of life, who are overwhelmed with grief until it is almost unbearable, whose faculties have become temporarily paralyzed through sorrow, it is certain that kind words would be welcome. It is very difficult to congratulate a man to his face without awkwardness, to say nothing of comforting a soul in great distress. Jeremiah said, "I thank the Lord that he has given me the tongue of the *learned*, so that I should know *how* to say the word *in season* to him that is *weary*." It is thus a matter of learning, when and how to do it, assuming, of course, that we want to replace the sorrow by happiness.

One of the commonest sources of great sorrow, and a condition requiring kind words and tact, is the death of a dear friend or relative. Comparatively few people die of old age,

the majority succumbing prematurely, through a violation of the laws of health, faulty medical care, carelessness, or accident.

* * *

Some speakers—sort of fatalists—have said, “When the person is sent for, he has to go. God sent for him.” What comfort is there in this thought? The cause of the suffering is the thought of the absence, the taking away of the loved one, and, if it be a case other than old age, the above suggestion only causes the mourner to question the justice and the love of the Lord. It appears, therefore, to the writer that the part of wisdom, good sense, and tact is *to say absolutely nothing about the cause of the demise*, if it be intended to speak only kind words of comfort. To even say that we don’t understand the cause simply adds confusion to a mind and spirit already in a torn and chaotic condition and serves no useful purpose.

Well-meaning people sometimes try to comfort the unfortunate and downcast by suggesting that the trials and sufferings that are being passed through are small compared with those of others, and they proceed to portray in great detail, and with a deliberate attempt to paint them large, the misfortunes and sufferings of others. A tactful person would never do this, because the sufferer not only has his own troubles, but now is forced to live through in his thoughts these trials of others. His sorrow has been increased.

The better plan would be to direct the thoughts far from the scene of sorrow—not into more sorrow, but into the realm of cheerfulness and hope. Recount past and present blessings, and indicate the great possibilities for the future here and hereafter. A little sincere and well-earned praise and an expression of friendship, good will, love, accompanied by some act of kindness, I am sure would be welcomed. The thought of eternal life and a happy reunion later, expressed by one full of great faith is also appropriate.

At a later time when the wound has started to heal, the following thought may with propriety be expressed. Happiness and misery, success and failure, prosperity and adversity, come at times to all of us. Let’s do the best we can each day, and then be resigned to what comes, meeting the hard knocks and trials with courage strong, and like men.

Tact consists, therefore, in part, in saying the right thing at the right time. A kind and loving and sympathetic heart will not often err in this regard. It is a noble desire to want to “bind up the broken-hearted, comfort all those that mourn, give beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness,” but great care must

be exercised, or more harm than good will be done. We need to learn how and when to do it. Let us increase men's self-respect and their powers of achievement, by wishing them joy and congratulating them with grace, and have in our hearts always the prayer of the Psalmist, "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."

A Poet's Testimony

By A. A. Ramseyer

While reading a German author (Julius Hansel, *Das Leben*, 1890), I came across this quotation of Schiller's poem, *Die Freundschaft** (the Friendship):

*"Freundlos war der grosse Welten Meister,
Fuehlte Mangel; darum schuf er Geister,
Selige Spiegel Seiner Seligkeit."*

Which translated reads:

"Friendless was the great world's Master;
He felt the want, therefore he created spirits,
Blessed mirrors of his felicity."

The author (Hansel) quoting these lines from Schiller adds: "Poets are always right, and we need not wonder, for they know it first hand through divine inspiration." A very good testimony of the divine inspiration of poets coming from a chemist!

Latter-day Saints will rejoice in finding another bright witness to the saying of the Prophet Joseph: "God, finding himself in the midst of spirits and glory, because he was greater, saw proper to institute laws whereby the rest could have a privilege to advance like himself."* But Joseph's saying is far superior to Schiller's.

The poet Schiller died in May, 1805, a few months before Joseph Smith was born. Although the Prophet Joseph did read some German, his readings were probably confined to the Bible in Luther's translation; I doubt that he ever read or even saw any of Schiller's writings.

Poets, doubtless, are strangely susceptible to divine inspiration, often uttering truths that the prophets of God unfold in greater clearness or scientists later demonstrate in practical demonstration. Shakespeare and Emerson, if I am not mistaken, heralded such principles.

*This is found in the report of the April Conference, of 1844—See *Times and Seasons* of August 15, 1844, pages 612-13. The sermon delivered is commonly known as King Follett's funeral sermon.

Vital Problems of Life

A Study for the Advanced Senior Classes of the M. I. A., 1920-21

Part II

By Dr. George H. Brimhall

Lesson XIX.—*Why Be Religious?*

Introduction.—From among many reasons, seven are selected for this lesson.

One is religious just to the extent that he believes in and yields joyous obedience to his God, the Superhuman, the Divine, the Omnipresent; *i. e.*, everywhere present by person or agent or influence: the Omniscient; *i. e.*, the alwise or possessed of intelligence to know what is best in being or doing: the Omnipotent; *i. e.*, possessed of power to do or bring to pass that which he desires to execute.

The most perfect religious state consists in an assurance that God is; that he will reward good and punish evil; that my course of life or conduct is in keeping with his mind and will.

Pure and undefiled religion has been defined as visiting the widow and the fatherless, and keeping oneself unspotted from the sins of the world; but it must be remembered that one of the spots of worldliness is that egotism which prompts man to say there is no God. James 1:27.

I. One should be religious because humanity has a spiritual capacity which can be developed through religious or spiritual activities only. Without religion we may have prognostications, but no prophecy; there may be petitions, but no prayer; there may be reasonings, but no revelation; there may be service, but no worship; there may be conviction, but no conversion. *We are not only physical, intellectual and moral in capacity, we are spiritual also. Through our physical we gratify our appetites, or bodily cravings, take exercise, and do our work. Through our intellectual capacity, we gratify our longings for truth, accumulate knowledge, acquire wisdom, and enjoy the process and possession of learning. Through

*Note: From an extended list of reasons these have been chosen for this lesson.

our moral, or ethical capacity, we gratify our yearning for the good, the just, and the right; we do our duty and enjoy the strength of being clean. Through our spiritual capacity we gratify our yearning for power with God, and are filled with ecstasy in the presence of divine influence, whether it be in a secret prayer closet or in a multitude conference.

There is indescribable satisfaction in the possession of physical vigor, as when we eat, drink, walk, work, climb, etc.; there is boundless happiness in the presence of intellectual ability, as when we perceive, remember, comprehend, and think clearly; there is perfect satisfaction in the enjoyment of moral vigor, when we dare to do what is right, letting the consequence follow; there is ecstasy, known only to those who experience it, in the presence of spiritual vigor, as we reach the divine in communion and co-operation of action, in resisting evil from without, controlling not destroying passions within, comforting the mourner, healing the sick, and in officially linking heaven and earth.

Joseph of Egypt, with physical attractions that placed him at a premium in the slave market, with business capacity that made him successful as a manager of Potiphar's wealth, with an ethical strength that caused him to choose the prison cell in preference to a seared conscience, and with spiritual vigor through which he reached God as an interpreter of dreams, in the jail, and made him a prophet before a perplexed king, in the words: "God shall give Pharaoh an answer of peace." Genesis 41:15-16. This man Joseph was the embodiment of an all-round character; his was a personality of progressive completeness—a harp of life with no slack strings, and there was another Joseph like unto him. II Nephi 3:14, 15.

II. One should be religious because religion has survived in the race for good, and whatever has survived in the race for good should be found in the individual.

A perfectly normal person would be a perfect type of the race. A person who cannot love can scarcely be called normal; and one who can love and yet is incapable of extending that love, in keeping with the love extension of the race may not have claim to being perfectly natural.

The race has loved not only humanity but it has loved God; it has trusted not only in itself and in nature, but it has trusted in the Divine; it has been not only physical, intellectual and moral, it has also been religious.

The French sage, Voltaire, said: "If God did not exist, it would be necessary to invent him"; and the Latin poet, Ovid, said, "It is expedient that there should be Gods, and as it is expedient, let us believe that they exist."

III. One should be religious because the concensus of testimony of persons who have been non-religious, irreligious, and religious is to the effect that the religious state is incomparably the most desirable state. Count Lyoff N. Tolstoy, the great Russian philosopher, after he had failed to find happiness in all the skeptical and selfish avenues of life, turned to religion, and afterwards wrote: "I began to understand that in the answers given by faith were to be found the deepest source of human wisdom, that I have no reasonable right to reject them, and that they alone solve the problem of life."

Dr. Maeser said in substance: "I thought I enjoyed life when I believed that I would be snuffed out like a candle; but I did not know what life was until I found out, through the gospel and its gifts, that I was to live forever."

Religious fervor has no substitute, when we come to consider the acceleration of human activity; for, as a sustaining force, faith in the Divine is without a parallel; and, as a power of restraint against rushing into error, loyalty to God holds first place.

IV. One should be religious because religion makes easy and enjoyable the doing of duties which in a non-religious state would be either impossible or burdensome. Dr. William James, philosopher and psychologist, says in his book called *The Varieties of Religious Experiences*:

For when all is said and done, we are in the end absolutely dependent on the universe; and into sacrifices and surrenders of some sort, deliberately looked at and accepted, we are drawn and pressed as into our only permanent positions of repose. Now in *those states of mind which fall short of religion*, the surrender is submitted to as an imposition of necessity, and the sacrifice is undergone at the very best without complaint. In the religious life, on the contrary, surrender and sacrifice are positively espoused: even unnecessary givings up are added in order that the happiness may increase. *Religion thus makes easy and felicitous what in any case is necessary*; and if it be the only agency that can accomplish this result, its vital importance as a human faculty stands vindicated beyond dispute. It becomes an essential organ of our life, performing a function which no other portion of our nature can so successfully fulfill.

The greatest call to action is "God wills it." It is more than a command, it is the call of highest love; it gives courage to the warrior, a sweet patience to the suffering, gladness to the heart of the persecuted, and brings joy into the midst of sorrow.

In reason, we yield uncomplainingly to fate; in religion we surrender joyously to God. In the one case we comply, in the other we acquiesce:

"A mighty fortress is our God,
A bulwark never failing,

Our helper He amid the flood
Of mortal ills prevailing."

This quotation comes to us from the greatest of all German hymns, written by Martin Luther.

"Passive to His holy will,
Trust I in my Maker still,
Even though He slay me."—*John G. Whittier.*

V. One should be religious because the highest form of development comes through giving, and the religious state is pre-eminently one of giving. Gratitude is the forerunner of sympathy. The religious person has behind his sentiment of freely give the recognition of having freely received, and the latter intensifies the former.

VI. One should be religious because there is neither time nor opportunity in this life for virtue to become its own full reward. Religion provides for the extension of personal existence and responsibility beyond this life. Life is not long enough for the execution of the law of compensation.

Oh, if there were not better hopes than these—
Were there no balm beyond a feverish frame—
If the proud wealth flung back upon the heart
Must canker in the coffers; if the links
Falsehood hath broken will undo no more,
If the deep-yearning love, that hath not found
Its like in the cold world, must waste in tears—
If truth, and fervor, and devotedness,
Finding no worthy altar must return
And die of their own fulness—
If beyond the grave there is no heaven in whose wide air
The spirit may find room, and in the love
Of whose bright habitants the lavish heart may spend itself,
What thrice-mocked fools are we.—*N. P. Willis.*

VII. One should be religious because it gives to one the advantage of shaping his life by the word of the Lord, which carries over where worldly wisdom fails.

Prophecy, though it be God's truth, is of no more value to the skeptic than is music to the deaf or light to the blind; but, to the believer, it is an evidence that God lives; that humanity is an object of his benevolent interest, and that adherence to the word of God is the ladder by which one may climb beyond the power of all his enemies, and that is salvation. Humanity has reason to sing, "We thank thee, O God, for a Prophet." See *Compendium*, "Gems," p. 276.

"The prophet's mantel ere his flight,
Dropped on the world a sacred gift to man."—*Campbell.*

References:—Varieties of Religious Experience, Wm. James.
Life, Death, and Immortality, Wm. Hanna Thompson.
The Prophecies of Joseph Smith and their Fulfilment, Nephi L. Morris.
The Other Side of Evolution, Alex. Patterson.
Religion and Life, Elwood Worcester.
The Productive Beliefs, Lynn Harold Hough.

Problems and Questions

1. Discuss this problem: One who declares that he can not be religious confesses that he is not a type of the race, and therefore is, in one sense, sub-normal.
2. What should we say of a person who could not believe in the unseen, as it relates to disease germs, undiscovered places, unreachd possibilities? Should we consider such a person normal or subnormal?
3. Illustrate the difference between yielding to fate and surrendering to God.
4. Connect up stanza two in, "We thank thee, O God, for a Prophet" with the fourth reason for being religious.
5. Discuss the problem: The higher the gratitude, the deeper the sympathy.
6. Mention seven prophecies which have been unerringly fulfilled by the Latter-day Saints? From the Bible, two; from the Book of Mormon, two; from Church history, three.
7. Discuss this statement, as a reason for being religious: The greatest civilization of the ages is founded on religion.
8. What does it mean to be spiritually dead?
9. In what sense is this true: The teacher of atheism is a slayer of deities.
10. Make a list of what you could not do or enjoy, that you do now enjoy, if you should cease to be religious.
11. Discuss the value of being religious, because in our religious activities our better natures are brought to the front, and our baser natures are held in the background.

Lesson XX.—Why Believe in a Personal God?

I. Believe in a personal God because the organized is always superior to the unorganized. Man is an organized intelligence, and for him to worship the unorganized would be to worship something less than himself.

II. Believe in a personal God because gratitude is one of the elements of worship, and we cannot be grateful to the unconscious. The mind is forced to the position of limiting its gratitude to the conscious. One can not be grateful to food, but he can be grateful for food. We may be grateful for the sunlight, but not grateful to the sunlight; unless we are so primitive that we put consciousness into the sun.

III. Believe in a personal God because consciousness has never been found separate and apart from organism, and to put directive consciousness where there is no organism is, at best, to enter upon the field of unsafe speculation.

It seems clear that for man to believe in or have a worshipful attitude to other than a personal deity would be to pay homage to something less than one's self. Man is a spirit, but he is more than a spirit, he is a soul composed of spirit and matter. He is more than an influence, he is a personality with an influence, and if he worshiped anything less than a combination of personality and influence, he would worship something less than himself.

Man is personality possessed of ideality, and if he becomes a worshiper of ideality alone, he worships something less than himself.

Life does not exist in the abstract; its home is with the concrete, the individual, and if one shall worship the abstract, goodness, virtue, power, or beauty, he worships something less than himself, because he is the possible living embodiment of all the virtues, none of which have any possibilities in the abstract. If the personal, concrete individual man trusts in the abstract, subordinates himself to the abstract, it is a case of the living subordinating itself to the non-living.

IV. Believe in a personal God, because it is the only way to establish a consistent idea of the parenthood of God. Parenthood means progenitorship, in form and attribute. The idea of parenthood necessitates the idea of individuality, differentiated parts and passions, as well as the idea of a united whole.

Parenthood without love is unthinkable. Desirable parenthood without power, justice, and mercy is unthinkable; and an undesirable parenthood could not be God.

V. Believe in a personal God because, through the parenthood of God, we get the highest brotherhood of man.

Kinship, affinity, and ethical obligation, are three great forces by which society is created and held intact; and when we add to these forces the responsibility of rendering an account of conduct to a common parent of society, of the individuals composing society, the bonds of kinship become stronger and the moral obligation is mightily re-enforced.

The highest type of brotherhood is obtainable through the triple consciousness of having to render an account of our treatment to our fellowmen; first, to one's self; second, to society; and, third, to God; a conscious, living, personal self; a conscious, living, personal society; a conscious, living, personal God.

The Greeks gave evidence of the personal element in their doctrines of Godhead when they arrived at the conclusion that the perfect life consisted in being in harmony with the self, with society, and with God.

VI. Believe in a personal God because such a belief has persisted in the life-loving people of the earth. The Japanese and the Chinese, who constitute one-third of the earth's population, look to the personal influence of their dead ancestors for salvation.

The Mohammedan has faith in Allah, the personal instructor of Mohammed; the American Indian believes in the Great Spirit, or super-human being who will welcome every good Indian to the happy hunting ground. The Jew worships Jehovah, by whose finger their decalogue was written; and the Christian worships the Father of the immaculately conceived Christ.

It remains for the Hindu, with his belief that consciousness is the source of all evil, that individual annihilation is heaven, and therefore that life is the great error of the universe, to cherish a philosophic disbelief in a personal God.

VII. Believe in a personal God because of scriptural evidences:

a. Old Testament evidence. God declares himself the physical progenitor of the race. Genesis 1:26, 27.* Time 4004 B. C.

God tries and passes sentence on Cain. Genesis 4:6-15.

God gives Noah personal directions in shipbuilding. Genesis 6:14-16. Time 2340, B. C.

God personally instructs the prophet Moses. Exodus 33:11. Time 1492, B. C.

God writes to his people, Israel. Deut. 9:10.

b. New Testament evidences:

Jesus plainly indicated the personality of God his Father when twelve years of age, "Wist ye not that I must be about my Father's business?" Luke 2:49.

Jesus declared the personality of his Father to Philip. John 14:9. Jesus declared his personal training by his Father. John 5:19.

Jesus unmistakably pointed to the conscious individuality of his Father in all his prayers, e. g., at the raising of Lazarus. John 11:41, 42.

The prayer in Gethsemane, also the prayer recorded in John 17; Matt. 26:39.

His words on the cross, "Father, into thy hands I commend my spirit." Luke 23:46.

Jesus emphatically declared the personality of God his Father to Mary, at the tomb after his perfection through the

*Note: In presenting scriptural proof, the evidence is illustrative but not exhaustive.

resurrection: "Touch me not, for I am not yet ascended to my Father." John 20:15, 16, 17.

c. Modern revelation. "So the Gods went down to organize man in their own image, in the image of the Gods to form them, male and female to form them." *Pearl of Great Price*, "Book of Abraham," Chap. 4:27.

The personality of God is undoubtedly pointed out in the following: "I, Abraham, talked with the Lord, face to face, as one man talketh with another; and he said, 'My son, my son,' and his hand was stretched out" * * * "and he put his hand upon my eyes." *Pearl of Great Price*, "Book of Abraham," chap. 3.

"And God saw these souls that they were good, and he stood in the midst of them * * * "for he stood among those that were spirits," *ibid*, chap. 3:11, 12, 23.

The dispensation of the fulness of times was ushered in by the personal appearance of God the Father and his Son, Jesus Christ. "I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me calling me by name and said, pointing to the other, 'This is my beloved Son, hear him.'" Joseph Smith, *History of the Church*, Vol. I, page 5.

After his resurrection, Christ proclaimed to the Nephites, on the American continent, the quorum unity of the Godhead, and also the distinct personality of the members of that quorum. "The Father and the Son and the Holy Ghost are one." * * * "I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me." Book of Mormon, III Nephi, 11:23-27.

Problems and Questions

1. Discuss the problem: The organized is always superior to the unorganized.

2. Discuss this question: One can not conceive of the unconscious being interested in him, and therefore one cannot be grateful to the elements or an idea.

3. Illustrate the following: Before one can sincerely worship an idol the imagination must vest it with consciousness.

4. Show how the idea of the parenthood of God is based upon the belief of a personal God.

5. How does belief in a personal God contribute greatly to the safety and happiness of society?

6. Contrast Christianity and Buddhism, *i. e.*, show where they are diametrically different.

7. Quote what you consider to be the strongest passage from the Old Testament in proof of the personality of God.

8. Give from memory the most definite passage in the New Testament proving the personality of God.

9. Quote from the Pearl of Great Price a passage that bears testimony of the personality of God.

10. Give from the Book of Mormon a statement concerning the quorum unity of the Godhead, and the individuality of each member of that quorum.

11. Discuss the first vision of the prophet Joseph Smith as the foundation of a new dispensation.

12. Wherein does the Lord's prayer teach the doctrine of the personality of God?

13. Quote, as a memory gem, on the personality of God, John 17:3.

Silver Star

Star of the silvery night,
Gleaming your beacon light
Far o'er the silence,
Twinkle your merry smile,
Be thou a guide the while
Unto my soul.

Star of the silvery night,
Light winged and golden bright,
Calm and serene;
Where is the path you go;
How can you twinkle so,
In the great void?

Star of the dreaming time,
What longed-for goal is thine,
In yonder sky?
Your light though true, yet fades
Oft into outer shades,
'Mong millions more.

Yet you shine bravely on.
Ah, star, you little one,
Patient you are.
Oft in this world of men,
My dearest wish has been
Crushed in struggle.

Star of the silvery night,
Yours is the welcome light
That bids me rise.
If you can shine so true
Amid the host that's hiding you,
I, too, can rise again,
And struggle in the realm of men.

—Ezra J. Poulsen.

Poor Land vs. Land Poor

By Prof. Geo. H. Maughn, Ricks Normal College

Which is the most difficult undertaking, to try to make a home on poor land, or to be land-poor and try to make a home?

Better livestock and less of them make less work and more homes and more of them.

Better livestock and less of them make less work and more profits, more pleasure, and better people. Lean feeding makes lean animals and an empty purse, because there is no margin for profits. Too many apples on the tree make little apples and less salable fruit.

Better for the land and for future generations if half of the acres of the land-poor man could be left in their native condition until homes could be made upon them.

If it were not for increase in value which has come, not because of any real improvement put upon the land by the land-poor man, but in spite of his wasteful husbandry, most land-poor men would be worse off financially. Many are almost bankrupt, even with a liberal increase in values.

It is always hardest on the poor family of the land-poor man. There can be no regularity in their lives. There are too many "grub boxes" to get ready and too many irregular jobs to do. For the men and women both, it is hurry from one task to another, before the last is completed.

The man who is land-poor overworks. If he has superior crops, or stock, or children, he does not enjoy them because he hasn't time. Inability to care for his stuff, at the right time, causes him loss and annoyance. His fields are full of weeds and pests to worry him and vex his neighbors. He is not a good neighbor because of his bad fences and bad ditches and because he is too busy to be neighborly. If he borrows, he often hasn't time to return the borrowed article. He cannot be a good Saint because he has too many "oxen to get out of the mire" on Sunday. He does not sleep well of nights or rest on the Sabbath. He lives constantly with a promise for a great day in the future. If the day ever comes it is usually in the afternoon of life when his terrible toil has dulled his feelings and desires until he cannot enjoy what he has managed to save from it all.

The sons of the land-poor man "get enough" of the farm

and leave, swelling the already overcrowded cities. His daughters resolve never to live the kind of a life mother has lived, and so look for husbands who have no symptoms of wanting a farm.

And the land-poor man never loves the soil! Men should love the soil as they would a dear friend, as they would a living thing; for it is alive, and it responds to every intelligent, careful service done it. It is a wonderful piece of the work of God. He has given it to men to use and love, and not to abuse and rob. The good husbandman must love the soil.

The man with poor land may make of it, in time, a fertile farm and a good home. If he does he will love it, for into it he has put part of his soul. He has replenished the earth and joy and satisfaction will come to him.

Rexburg, Idaho

An Appreciation

By C. Saxenmeyer

[This is the copy of a letter addressed to one of the guides laboring on Temple block, under the direction of the Bureau of Information. The writer, who signs herself as above, adding, "the girl in the chamois coat, who admired the Tabernacle pillars," is one who expresses appreciation, among the many, of courtesies extended to the "strangers within our gates." —*Editors.*]

Just a few lines to express my appreciation of your courtesy today at the Temple grounds. Perhaps I should introduce myself first: religiously, I judge, I am a pagan, a lineal descendant through the Germanic tribes from the ancient Sun worshipping Aryan of the Asiatic hills; at any rate, I never felt that I could affiliate with any of the religions derived from Semitic sources, without so many mental reservations as to make my vows a nullity. As no thinking individual can live to maturity on this earth without some form of religion, I formulated a doctrine of my own, for myself only, which is pretty well summed up in the twenty-third Psalm; and the Lord's prayer, and the Sermon on the Mount, and has for its scientific base the indestructibility of matter and the laws of matter, whether applied to atoms or universes, which leads me to have absolute faith in the immortality of my soul and in God's disposition of it after the dissolution of my body. Just how or where or when this will

be accomplished, I know as little of as you do, but I firmly believe, nay, I should say, know, that it is so.

Your faith is the first logical religion that I have ever met, and I will say that I read part of the Koran, fragments of Zoroaster, and some Brahma, and also Buddha teachings, protestantism in England, as described by Macaulay, some of Catholic ecclesiastical history, which I laid aside when I found that a council of men debated months on the question of the immaculate conception, some three hundred years after Christ's death; also the Old Testament or the earthly and religious history of the Jews; and of all, I must say "Mormonism" is the only one that one can accept with the spirit without offending reason.

* * * So far as I have delved into your teachings, and what I have seen of your material accomplishments as shown in your city plan and church buildings, leads me to say that "Mormonism" is the most wonderful religious achievement of all ages.

I am traveling for pleasure, and for gain of knowledge, and I wish to say that my short stop-over in Salt Lake City has given me returns far in excess of my highest expectations, and your talk at the Temple grounds and Tabernacle are things I shall remember always, and in my memory hall, your city, your mountains, your mesas, and your religion, shall hold an honored place.

Salt Lake City, Dec. 11, 1920.

The Crucifixion

A mystery to the world, this wondrous theme:—

Why should God's Son descend from worlds on high,

Why for transgressors he, the sinless, die?—

Discerning not that which doth underlie

The sacrifice—the world's victorious scene.

'Twas for us all that Christ was crucified—

Redeemer, he that hostage was for sin—

As conqueror led the way that we might win,

And through the open portal enter in

His Church and ever be with him, his "Bride."

Lydia D. Alder,

The Work of the Business Organizer

By W. S. Wanlass, Ph. D., Department of Business Administration, Agricultural College of Utah, formerly Professor of Economics, Union College, Schenectady, N. Y.

A basal characteristic of the present organization of industry, hardly less fundamental than private property and competition, is what is known by economists as the division of labor. "The history of industry can be viewed as simply the ever widening application of the principle of the division of labor." Hardly any civilization seems possible without some industrial specialization, but our own age is peculiar because of the extent to which it has been carried. By division of labor we generally mean the system under which the work to be done is sub-divided so that each worker devotes his time to one "step" or task in the larger process. In the cobbler's shop, one man makes a pair of shoes; in the modern shoe factory, the work of hundreds of men is involved in making a pair of shoes.

Division of labor is really of three kinds. Historically and logically, the first form is specialization in the trades or crafts. This was one of the earlier characteristics of the development of industry following the breaking up of the feudal system and the establishment of towns and cities. Examples of this form of division or specialization are still seen in such trades or professions as the carpenter, mason and physician. But here, as throughout industry, the next development, the sub-division of the trade or craft into separate steps or processes, may be seen. The third form of division of labor is the geographical or territorial division. With the development of industry and commerce and a more stable political life in the world, there has been not only a territorial division tending toward maximum production within countries, but whole nations have devoted themselves largely to the production of those things which their economic situation best fitted them to produce, and have depended on the rest of the world for things which they needed but did not produce. Generally, all of these forms of division of labor, are found in combination. Needless to say, the third form,—the devotion of nations to the production of those things which they are peculiarly fitted to produce—could and would be much further developed with immeasurable benefits to humanity, if the spectre of war and deprivation were not forever

present. These possible economic benefits constitute a weighty argument for any feasible scheme which will make international peace more secure.

From what has been said of the division of labor and interdependence, it is evident that somewhere in the economic system there must be some guiding or co-ordinating force, if this multitude of small tasks and specialized workers is to be brought together in such ways, at such places, and in such proportions as to produce the things which society desires. In Marshall's words, "the efficiency of specialized machinery or specialized skill is but one condition of its economic use; the other is that sufficient work must be found to keep it well employed." This function of co-ordinating the labor of others, itself a form of specialization, is the work of the industrial or business organizer, or, to use the French term, the *entrepreneur*. Of course, there were business organizers of a kind long before we had the present minute division of labor. In fact it was the creation of business units larger than those found in the home which encouraged and made possible a greater degree of specialization. But, be that as it may, we all recognize that there are today millions of workers each incapable of producing more than a very small part of the things necessary to satisfy his own wants, and most of them incapable of producing any complete thing without the assistance of others. It is to the task of bringing together these workers, whose specialized abilities and skill make them complementary to each other, that the organizer must devote a large part of his energies.

But this is only a part of the function of the organizer. He it is who must perceive, often far in advance of the actual need or demand, what society is going to want and will be willing to pay for. With the present "round about" system of production, the beginning of the manufacture of an article must generally take place months, not infrequently years, before the finished product is offered in the market. Not only this, but he must know, as nearly as can be known, how much goods or service will be wanted, and how much people can be made to pay for it. If he fails in this, his reward may prove to be a negative rather than a positive sum. He is, of course, not left to mere chance in determining these things. He is greatly assisted by an intimate knowledge of markets, actual and potential; statistical information of what has been done in the past; and, perhaps greatest of all, by stimulating, through advertising and other means, a demand where one had not existed before. Indeed, it is by the enterprise and imagination of a few, rather than by the conscious demand of the many, that new conveniences and comforts are yearly added to our life,

and that economic progress goes steadily forward. That which contributes most to the success of an industrial institution is not the indispensable hand labor of the men, but the brain labor which organizes and directs. It is by thought and calculation and foresight that large economies are effected, processes improved, new machinery installed, and new wants perceived; in these and in many other ways the skilful organizer can do more to insure the success of the enterprise than the industry and skill of a thousand factory workers.

The organizer, then, whether manufacturer or merchant, is the pivot of the modern industrial organization. On the efficiency with which he organizes the co-operation of specialists the effectiveness of their work depends. On him the consumer depends for getting what he wants and not some makeshift. Specialization is the principle on which all increase in productive power depends—specialization is effective only when the specialists co-operate, and with every increase in the degree of specialization the work of organizing the co-operation becomes more important and more difficult.

It is of the utmost importance, therefore, to the material well-being of society that the right men occupy this position. If they do not, there will be waste; inefficiency there neutralizes the efficiency of scores of hundreds and even thousands of specialized workers, just as an incompetent general can ruin the finest army. Inefficiency in the organizer means that departments are held up because other departments are not ready for their product; it means that some firms in the trade work overtime, while others are not fully employed; it means that articles are produced that the consumer does not want and will not pay for, while articles he does want are produced in insufficient quantities and, consequently, are to be had only at a fancy price. The organizers control the capital of the country, they decide,—guiding themselves, of course, by reference to the demand of consumers,—to what purpose it shall be applied and in what form it shall be applied. Want of judgment on their part may result in the creation of forms of capital which are useless—as, for instance, when mills are put up to meet an increase in demand which never comes. Originality and enterprise on their part, on the other hand, will make production cheaper and cheaper, since it will insure the application of capital, in those forms and at those points, where it is most productive. They are society's paymasters: to them the consumer hands the price of the goods which he consumes; they distribute it between the different classes of workers, capitalists, and land-owners; in a word, they employ land, labor and capital. Competition between land, labor, and capital for

the national income takes place through the employer, and since the merchant employs the different employers in the same way as they employ land, labor and capital, the competition between different trades for the national income takes place through the merchant. They "represent," as it were, the consumer in his relations with producers. Their function, in fact, whether they perform it ill or well, is the organization of production.

When it is realized how much our economic welfare is dependent upon the training and skill of the organizer of business, the importance of providing the best facilities for preparing men and women for this work is at once apparent. Just as the success of an army depends upon the training and skill of its officers, so the success of business enterprise depends upon the ability of our industrial and business leaders.

Thus far, in what we have said of the organizer, we have implied that he is acting merely as an individual and almost wholly upon his own responsibility. This is true in most cases, but there is a strong trend in other directions. So large have business enterprises become in some fields that men find it necessary to associate themselves together in order to undertake them. In such cases there may be a distribution of the work of organizing and managing, or what is more commonly the case, there will be merely a distribution of the responsibility or business risk, leaving the work of organizing and managing largely concentrated in one person who is guided by a general business policy and assisted by subordinates. In other cases, the organization and management of industry may be turned over to specialists who assume little or no business risk, but are chosen for the work merely because of their special training, skill and experience.

It may be apparent from what has just been said, but special note should be taken that the organizer and capitalist need not be, and often are not, one and the same person. Capitalists are the owners of goods (factories, machinery, tools, and materials) used in production, whether they direct the use of those goods or not. To be a capitalist, a man need not even own any specific capital goods, but may merely have an interest in them represented by a stock-certificate. Any person, not already a capitalist, becomes one when he refrains from spending all his income for consumption goods, and uses the part thus saved to buy, or assist in buying, goods to be used in producing other goods. There are many more capitalists than organizers, and many more than is commonly supposed.

There is one other distinction we should make before we leave this phase of the subject. Somewhat akin to the work

of the organizer, and to some extent growing out of it, but representing a still greater degree of specialization, is the work of the promoter. It is the special function of the promoter to perceive business opportunities, either in new fields or through the combining of industrial units already in existence. He must not only perceive the opportunity, but he must by careful study, by negotiations with interested parties, and sometimes by more artful means, draw up a plan or present a scheme that will convince others (unless he intends to exploit the opportunity himself) that the proposed undertaking is a feasible one. When he has succeeded in convincing others so that they are willing to finance the scheme and undertake to carry it out, the work of the promoter, as such, is ended.

Due to the fact that thousands of people have been induced, by the convincing arguments of promoters, to assist in financing many "opportunities" for which little or no reward was received, "promotion" has fallen into more or less popular disrepute. There has undoubtedly been much ground for this feeling. The "blue-sky" laws of this and other states are protests against the practices of a group of unprincipled promoters and their even more unscrupulous representatives and salesmen. Promotion, like most activities, may be legitimately used as well as grossly abused. Here, as elsewhere, we must learn to condemn with discrimination. When we are inclined to condemn promoters as a class, we should remember that many of our most notable modern conveniences, including the telephone and the electric light, were once in the promotion stage with many more doubters than enthusiasts.

There is no more inspiring chapter in all the annals of American history than that which traces our industrial expansion. So well and so frequently has it been described that we shall not take time and space to do it here. The great movement from East to West has been called, and rightly so, the greatest migration of people in all history. From the standpoint of numbers involved and territory covered, the migrations of antiquity, about which we have read so much, fade into insignificance. Almost within the memory of men still living a veritable empire has been brought under the domain of civilized man.

Nor has this industrial expansion been merely territorial and gigantic in scope. The abundance and variety of natural resources, the industry and thrift of our people, and the energy and imagination of our industrial leaders have combined to produce an economic life which, in richness and diversity, is likewise unparalleled in all history. We have spoken of imagination. The importance of this factor in past and present develop-

ment has been frequently overlooked. Here, as nowhere else, this human faculty has found a field for exercise almost without hindrance or limit. There is an immediate relationship between the vision and foresight of our industrial leaders and the very magnitude of our economic expansion.

However, when we boast of the past triumphs of our industrial progress, and plume ourselves on the strides we are making, we should remember that all the praise is not due to the few great ones who have made the discoveries and inventions, or have been gifted with constructive imagination. The thousands of hardy men and women who early came to these barren wastes, braved the frontier, procured a living, and with little or no capital bequeathed something to the future, are deserving of our gratitude. They and the millions of workers who have built our homes, tilled our fields, and constructed our railways and highways have in large part made possible the vast accumulated wealth of the present. If there were no accumulation of wealth or capital, civilization would soon lose all that civilization means. Indeed, there can be no economic progress unless there is a surplus produced over that consumed by the persons who are immediately engaged in production.

With the constant increase in capital, that part of wealth which assists production, the margin between production and consumption, has gradually become larger and larger. Moreover, despite our ever expanding economic life, additions to existing capital can be made with greater and greater ease. Increased capital generally leads to better organization and in most industries brings a return which is more than proportionate to the amount of the increase. Not only has better organization increased production, but the more efficient, more effective forms which capital is constantly taking, add greatly to its productivity. Even in some of those industries which exploit natural resources where the trend is nearly always towards lessened returns, this tendency has been largely offset by the more effective use of capital. But, notwithstanding all these facts, capital is today, as it has nearly always been in the past, the limiting factor in our economic development and progress. With all our vast hoard of capital, which we now value in billions, there is today a demand for capital as insistent as it has ever been before.

We see in every line of industry the eagerness to produce. The demand for things is in sight; there is need on every hand to increase and improve the productive equipment and enlarge the output. But the capital is lacking. We are not saving enough from current production. Not enough of our working force is employed in making provisions for increased produc-

tion in the future. Without adequate capital, or with capital obtainable only at exorbitant rates of interest, the business organizer or manager, no matter how capable or efficient, is distinctly handicapped and seriously limited in organizing and directing the processes of industry.

Logan, Utah

Some Day! Somewhere!

Some day, 'twill be made straight, sweetheart, till then

We must be strong;

Clouds without sunshine, God gives not to men;

However long

And desolate the bleak December be,

In his good time, he giveth sunny skies

And joys, that we

May know how ever fatherly and wise

The Father is to struggling souls and weak,—

Some day!

Somehow, 'twill be made straight, sweetheart, I know

'Tis hard to say

"Thy will," and wait with patient heart and weak

Until the day

That God his fulfilled promises may show.

We cannot tell the manner, but be sure

However slow

And wearily the moments pass, the hour

Of our redemption comes. Strive to endure—

The motto of thy life and mine, until

We learn his will,

Somehow!

Somewhere, 'twill be made straight, sweetheart, the place

We know not now,

But in a freer sphere through God's dear grace,

We—I and thou—

Shall find beyond the blue unsullied skies

The answer to the When, the How and Where;

Shall learn how wise

And gracious is the God who answers prayer;

Apart on earth, Some day, Somehow, O sweet,

We two shall meet—

Somewhere!

—*Author unknown*

Seeing Too Much

[Suggested by a legend of the "Gens du laes," a tribe of central Alaskan Indians. These people are generally known as the "Chandelar," and a river about the headwaters of which they live has been given that name. This is, however, but a corruption of "Gens du laes," a name long ago accepted from the "Couriers de bois," who termed them this from the nature of their country. They migrate to the great Yukon flats in June for the salmon fishing and to secure water-fowl and their eggs.—*The Author.*]

Yearning to know the secrets of the world,
Infatuate, I prayed the God of light
To give me eyes like eagles, that I might see
The things escaping merely human sight;
Keen eyes, to pierce beneath her shrouding robes
And see the awful, naked truth beneath;
And he, in anger, granted what I asked—
And I am cursed until my dying breath.

Of old, I, floating on the river wide,
Saw the strong currents tug the tender banks;
Beneath the midnight sun watched myriad gulls
Wheeling about their nests in raucous ranks;
Saw the light dance upon the water bright;
Felt the resistless rolling to the sea;
Wondered what beauties lay beneath these charms,
Enthralled, enamored of the mystery.

Now, from the bank, beneath the turbid flow,
I see the ruddy salmon hurrying on,
And idle whitefish in the eddy's swirl;
See sand and ooze beneath, and, laid thereon,
See dead men's bones, and slimy things about;
And eager, stretching, grasping, demon hands,
Ready to grip their victim by the throat
And drag them down to those sub-aqueous lands.

Over the water is an island, green
With pointed spruce, and there, beside her fire.
Sits dreaming, Anak, my soft-breasted maid,
My love, my life, my burning heart's desire.
Her soul cries to me over the wide stream;
My soul cries to her from my distant shore:
But I must turn my head and hide my eyes,
And take my way from her for ever more.

Should I draw near to look upon her face,
Beneath her smiling mask a skull would grin,
And on her soul my cursed eyes would see
Each tiny blemish like a mortal sin,
And love be dead: and love of her is life!
I will not look. O God of light, be kind!
Leave me my love, and take away my sight.
O God of light, in mercy strike me blind!

T. McClure Peters.

THE MARTYRS.

A Sacred Historic Cantata.

PROLOGUE.

Words and Music by EVAN STEPHENS.

Largo Maestoso.

ff *dim e rit.* *p*

8 va lower

This musical block contains the first section of the Prologue. It features a piano part (treble and bass staves) and an 8 va lower part (bass staff). The tempo is marked 'Largo Maestoso'. The piano part begins with a fortissimo (ff) dynamic, followed by a decrescendo to piano (p) with the instruction 'dim e rit.' (diminuendo e ritardando). The 8 va lower part provides a harmonic accompaniment.

Bells.

piu lento. pp

This musical block contains the 'Bells' section. It features a piano part (treble and bass staves). The tempo is marked 'piu lento' (further slower) and the dynamic is 'pp' (pianissimo). The piano part is accompanied by a series of bell sounds indicated by 'x' marks above the staff.

Choral Recit.

Met. - 108. Joseph. the Prophet, Hyrum, the Patriarch Chosen of God,

the Father, and His Son, Jesus Christ, to live, to die, in

This musical block contains the 'Choral Recit' section. It features a piano part (treble and bass staves) and vocal lines. The tempo is marked 'Met. - 108' (Moderato, 108 beats per minute). The lyrics are: 'Joseph. the Prophet, Hyrum, the Patriarch Chosen of God, the Father, and His Son, Jesus Christ, to live, to die, in'. The piano part provides a harmonic accompaniment for the vocal lines.

cres. mf

these the latter days, as witnesses of the Father and the Son, that

they do live, and again have spoken to man, here upon the earth.

pp *mf*

Joseph, the Prophet, Hyrum, the Patriarch: brothers in life, in

pp *mf*

pp Affettuoso.

death not parted. Slain for the sake of Truth, in Carthage jail. "He that

loseth his life for My sake, the same shall find it." A - men.

A Sacred Cantata

Respectfully inscribed to President Heber J. Grant

Words and Music by Evan Stephens

(A Companion Cantata to "The Vision.")

Prologue

Choral Recit.

Joseph, the Prophet, Hyrum the Patriarch. Chosen of God, the Father, and His Son, Jesus Christ, to live, to die, in these the latter days, as witnesses of the Father and the Son, that they do live, and again have spoken to man, here upon the earth. Joseph, the Prophet, Hyrum, the Patriarch: brothers in life, in death not parted. Slain for the sake of Truth, in Carthage jail. "He that loseth his life for My sake, the same shall find it." Amen.

PART I

FULL CHOIR, CHOIR OF WOMEN, CHOIR OF MEN, AND
CONGREGATION.

Full Choir

With their blood they have sealed their testimony!

Like to their Master great:

Giving their lives, so pure and innocent,

Bravely each met his fate.

Like gentle lambs led to the slaughter

The brothers and martyrs true,

Winning the prize, the reward and the glory

To martyrs for Christ only, due.

Men's Voices

Giving the life which the Father had given

Back to the Giver good,

After the mission for which it was purposed

Here, all accomplished, stood:

Women's Voices

Giving the life to receive it, and keep it

Through all eternity:

Joseph, the prophet; Hyrum, the martyr,—

Endless their lives shall be.

Men's Voices

For every moment of anguish and sorrow,

Borne for the sake of truth,

Joy shall be given them both, in His Kingdom,

Joy, and eternal youth.

Women's Voices

Joy, and eternal, ne'er-fading glory:

Honors and all-renown.

Life everlasting, with Christ and the Father,

Wearing the martyr's crown.

Congregation and Chorus

"Praise to the man who communed with Jehovah."

Recit. and Aria: Ye would that I return?

Joseph

Ye would that I return, and face our foe
Who seek to take my life? 'Tis well, 'tis better so;
Void of offense, calm as a summer's morn,
I come to seal the message I have borne.

What is my Life to Me? (Aria)

Joseph

What is my life? What is my life to me,
My Father, but of service unto thee,—
And unto those thou gavest unto me?
What is my life? What is this life to me?

O my Nauvoo! how passing fair thou art!
And grown full dear and cherished to my heart;
I have no wish from thee and thine to go,
Now thou'rt surrounded by thine evil foe.

But I foresee thou'rt fated not to last;
In flames and ashes soon thou shalt be cast,
And westward far my vision'd eyes behold
The vales of refuge, long ago foretold.

Far in the wilderness, like to the mourning dove,
The Saints shall find a resting place to love,
From persecutions, and the tyrant hand,
There to be free—on God's own chosen land.

But I return, a captive to be led,
Lamb to the slaughter, soon among the dead.
Out of the strife of mortal life, I'll be,
Living the life of immortality.

What is my life? What is my life to me, etc.

PART II

THE IMPRISONMENT AND DEATH

Women's Voices

See them led to the jail at Carthage,
Guiltless—the brothers fond,
Joseph and Hyrum, the never-parted
On earth, as in the beyond.

Men's Voices

Hear the weeping of wives and mothers,
As they are forced to part—
Torn from their arms and fond protection,
Breaking each tender heart.

Full Choir

Hear the distressing cries of their people
Calling for God above
Now to protect, or avenge, the outrage
Threatened to those they love.
Vainly they plead, for the trying hour
Set for the final scene,
Nearer, and nearer around them is closing,
Only by heaven seen.

Men's Voices

Taken by guards sworn to protect them
 Safely by night or day,
 Guards of their foes, in the guise of friendship,
 Sworn only to betray.

Full Choir

Cast into prison, they group together—
 They and their brethren true:
 Hark! to the hymn they now are singing
 Hushing the mobbing crew.
 Words that repeat how the Savior-Master,
 He once the "Man of Grief,"
 Spoke of the blessed joys awaiting
 Those who gave sweet relief.

(Here solo voices (baritone) take up verses from hymn No. 34, Psalmody. "A poor wayfaring man of grief," while the chorus accompany in subdued voices with sentences from the last eight lines of the above, until the crashing, discordant announcement of the shooting, and death moment, arrives—after which the full choir proceeds with the text.)

Full Choir

Hark, through the crash of guns,
 Up to the silent sky,
 Mid horrid curses vile, and oaths,
 Ascends death's solemn cry.

After a brief pause of silence—

The deed is done! and soon
 The murderers are fled.
 While both the martyrs, in their gore,
 Lie silent, pale and dead.

Women's Voices

Dead! And their mission done:
 Their noble work fulfilled;
 Their voice of warning to the world
 From their loved lips is stilled.
 Stilled, only to awake
 And evermore rebound
 From silent martyr'd lips to shake
 The universe around.

Full Choir

The message, sealed in death,
 Grows ever yet more loud:
 Like mighty thunder's crashing breath,
 Heard from the soaring cloud.
 Bear it o'er all the world,
 Ye messengers that fly.
 Proclaim salvation's flag unfurled,
 Redemption's day come nigh.

Full Choir

The martyrs' sacred blood
 Bears witness to the earth:
 God's final dispensation's come
 To give it endless birth.

PART III

THE FINAL RITES. EARTHLY, TENDER SORROWS. HEAVENLY
FULNESS OF JOY*Lament and march**Women's Voices*

Tread softly, bear them home,
 Home to the waiting hearts
 Of the belov'd bereft,
 From whence they're torn apart!
 Tread softly, bear them on,
 The earthly forms we love,
 While angels bear their souls
 To their fair home above.

Men's Voices

Tread softly, while the tear
 Dims every tender eye;
 While we're all mourning here,
 Angels rejoice on high.
 While music, soft and low,
 Express our mournful song,
 There are no sounds of woe
 Heard from the heavenly throng.

Full Choir

In triumph bear them home,—
 Though dead, their labor done.
 In triumph still they come,
 Their full reward is won.
 Our woes will turn to joy
 When, healed from wounds and pain,
 In bliss without alloy,
 We'll meet them both again.

(When the march music has died away, in the distance, voices break out into the following hymn.)

Full Choir

The heavens ring with songs of love
 Around the throne of glory;
 The work assigned them from above
 Is finished, and the story
 Of how they died, will fill the earth
 And thrill the hearts of mortals;
 While heaven resounds with holy mirth
 Within its sacred portals.

Final Chorus

Honor and fame, Eternal Life and Glory
 Be their reward forever, evermore.
 Amen.

"Pine Lodge," Sept. 27, 1920

The Tale of the Cocoanut

By John Q. Adams, President of the Samoan Mission

On a nine-year scale, just what would a re-enacted Rip Van Winkle episode reveal to one who retraced his steps to former scenes where were routined some of the epochal events of life? Such a question took possession of my mind some time ago, and at this moment, as I view gently sloping, zephyr-kissed Mapusaga—the word itself literally meaning a resting place—from the upper story of the fine, comparatively new Elders' house, the twin conflicting emotions of memory and its counterpart of the tense of the present take alternate hold of the mental helm, and glimpses of the then and the now flash by, distinct and correlated. No more extended reference to the past need appear here, beyond the merest mention of the fact that the writer came to this village eleven years ago, aided in its fundamental development as a school center, and cocoanut plantation, all of which was thoroughly gone into in a number of articles that appeared in this magazine a decade since.

With the picture of the place before us as it was, we may consistently proceed to append these pages in which we shall endeavor to briefly portray some of the conditions as they are.

Let us instantly transfer our view from the center of the village to its most remote boundary as it stretches toward the five-mile distant coast. Crammed tightly down into the very heart of a high cluster of sharp-nosed mountains, a level hundred acres of virgin volcanic soil sustains perhaps 6,000 plummy cocoanut palms that are just emerging in age on the border that wedges apart into indistinct spheres the two distinct stages of youth and maturity. This is but a fourth of the whole and sets off by itself as a great green peninsula, its side punctured deeply with a sharp mountain point and its light hue in contrast to the dark forest.

Occasionally a few nuts, ranging from delicate green to somber brown, the younger, as is the way of nature, more plump and attractive to the eye, are discernible, hanging low enough to be plucked by hand were that the proper method of harvesting. Cocoanuts, to be saleable as dried copra, must be permitted to fall of their own weight and volition, when the exact hour of ripeness has been attained, otherwise two things occur:

a few pieces of immature cocoanut meat discovered by vigilant eyes of government inspectors among a ton of crisp copra, and a heavy fine, for it spoils fast.

From these younger outposts or sentinels, the age and size of the various plantings succeed one another in regular and well defined gradations. Here a forty acre strip was all, within a few days, sprinkled at thirty foot intervals with striplings of embryo trees, nursery-sprouted to begin. There a larger or smaller tract was similarly brought under cultivation, a few months later on, and so it went, each section of a uniform size and fecundity. As the first section to be subjugated from the wilderness is passed, the trees are seen to be well along towards a profitable age, on some as many as fifty nuts clustering. Part of the land is enclosed in a three-foot wall of black, loosely laid volcanic rock fragments, a fence that doesn't decay, rust, nor loosen, but which might suddenly see itself a tumbled and humbled mass, should one of the numerous earthquakes, that occur almost daily here, take on a little more force in its quiverings.

Within the fenced sections, carpeted beneath the cocoanut trees with a layer of perpetually fresh and juicy grass, a hundred head of quiet cattle munch at any hour of day or night, all sleek and clean and fat. No cows nor heifers are disposed of, and within a decade there should have developed an army of weeders and beef producers that shall precede the cocoanut in point of profit, as they keep down the weeds as well as transform the vegetation into tender beef. In fact we have been inviting the natives of other villages to pasture their cattle in our plantation free, as we gain such great benefit in having the under-growth held in check. All we ask is that they aid us in maintaining the wall in good shape. Easy is the life of a Samoan range animal, amidst the Paradise it browses in from birth to death—no cold, no snowy bedding grounds, no irregular feeding hours, and the sun never within twenty degrees as hot as it is in America. Neither does its owner have to go to the expense of barn, wagons, implements, and the hundred and one other paraphernalia that go to make up the necessary equipment of a farm in the states or elsewhere. There is practically no loss to figure against, with the exception of some sporadic and infrequent sickness of single animals. There is always a ready sale for all beef put on the local market. The principal drawback to present cattle raising conditions, in the islands, is the inattention directed to proper up-breeding. Anything with four legs passes as real.

One of the recent innovations that we are impressing on the minds of our people is the fact that their children require a more digestible sort of food than the hard taro and breadfruit,

and other native articles of diet that sometimes tests the stomach of the adult to assimilate. The heavy mortality among the babes of Samoa could very well be reduced to a minimum, were that naturally precarious year-after-weaning bridged over by at least a partial diet of milk for the scrawny youngster. It is the case usually that the children, those who survive the heroic test of indigestible food, that they are thin of limb, and protruding in the region of the belt, and a sort of scabby sore appears in profusion as a result. Our people are permitted and encouraged to care for one of the plantation cows, and a common sight now-a-days is the brigade of milkers that night and morn go with pails out under the cocoanut tree where is staked their best friend, and return shortly with a foamy mass that will save many of their babies.

Leaving the cattle and their unassuming corner of the plantation, we come presently to the village borders, and are confronted with a medium-sized, corrugated, tin building not far to the left. Smoke is observed issuing from a pipe at one end, and at the rear, in a pit, we see a heater much like the hot air sort so prevalent in buildings of colder climes. Closer investigation discloses the fact that it is a copra drier. And what might that be? Our question will shortly find its answer, as we soon see Samoan men and large boys stringing in from the plantation with the freshly cut, white, crisp nuts sliced with great knives into snowy chips and curls. A couple of cocoanut leaf baskets, quickly and dexterously woven on the spot, were plaited where the nuts were gathered and husked, and cracked and sliced, all by hand and at a remarkable speed. On each end of a stick like a fork handle one of the baskets of nut-meat hangs, the two making a heavy load, as it is balanced on bare brown shoulders, all calloused. The meat is weighed at the copra house, and then spread on slat-trays that slide into frames like drawers inside the building on each side. The men receive a cent per pound for cutting, and make as high as \$3 per day.

The white meat changes to brown through the action of the heat that is conveyed through the room in a large pipe. Overhead, in the garret, the copra may also be spread on the floor and be cured by the ascending heat. Within three days it is sufficiently dried to be ready for shipment. The native method is sun-drying, but it is slow and uncertain, and the copra never comes through in the nice, light shade that the artificially heated does. The furnace is fed by long sections of split logs cut from the adjacent forest and still heavy and green. The fire isn't maintained during the night. One man manipulates the whole process of drying, from fire to finish. The browned copra is scooped into bags of an average weight of a hundred



*Sister Ellen Kenison and a bunch of bright Mapusaga school girls
 she supervises
 One of the three ice cream booths at the Mapusaga conference. Sister
 Adams and three children and Elder Tingey patronizing the stand
 Elder Tingey baptizing in the new cement tank at the last conference
 in Mapusaga*

pounds and carted to Leone, six miles up the coast, where it is received and paid for by the U. S. government. It handles all of the copra of this island and also Manula. There is a deduction of one cent made from the seven cents per pound that copra now brings, and if any balance remains at the close of the year, after all expense incident to disposing of it has been met, that surplus is returned to the producers, at a pro rata to their contribution.

It is an interesting story this, the tale of the cocoanut, only the salient features, not previously dealt with being touched on in this article. As the cocoanut is winning its way into popular favor as butter, stock food, the latter from the pulp after the oil has been expressed, etc., it promises to assume even more importance as the one big universal product of the earth's warm belt.

In the barest of mention, in conclusion, it may be stated that Mapusaga's immediate destiny promises well. Its location is ideal, it has an excellent piped water system, the climate, inland and elevated, is cool and healthful, its plantation is of the best soil and well in hand, and the opportunities for the people to progress along all lines will develop with the times. Bananas, taro, breadfruit, and other native foods, come up to the back doors of the double row of homes that lines each side of its one thoroughfare. Its rapid rehabilitation, as of yore, is well under way, for it is a chosen site for the Samoan Saints to gather on, a sign of Latter-day Saint strength.

Apia, Upolu, Samoa



TAYLOR STAKE CHORAL SOCIETY

This organization recently presented Prof. Evan Stephens' Cantata, "The Vision," under direction of C. W. Stone, conductor, and N. L. Mitchell, organist, and scored a signal success.



A Remarkable Experience

(A True Story)

By Marie Fowler (Age 12)

(Silver Badge)

[This contribution, republished from the January, 1921, *St. Nicholas*, in the *Improvement Era*, by special permission of the Century Company, was written by the grand-daughter of Mr. Alfred Lambourne, the lady referred to being his deceased wife.—Editors.]

"Oh Grandma! where did you get that silver thimble, and why has it a hole in it?" asked curious little Virginia.

"It's a strange story, dear," answered Grandma.

"Tell it, please."

"Well," said Grandma, "a long time ago, in 1860, I came to the West from Iowa with my parents and a company of friends. I was sixteen then and had very long, yellow hair, which I wore in two braids. There were no trains then, and we traveled with ox-teams. It was a long journey and took many weeks. We passed great herds of buffalo and many deer and elk. Sometimes we would see roving bands of Indians in the distance. One day we met a band of them, with their brilliant feathers and painted faces. When the chief saw my long yellow hair, he immediately wanted to buy me. He offered twenty-five ponies to my father. But of course he was refused. He came back the next day and offered thirty ponies, but again he was refused. For almost a week the Indians followed us, and the chief would come every day offering more and more ponies, until he had offered fifty. Finally, the people of our company became frightened. They feared the Indians would attack them and perhaps kill some of them and carry me off. So, wisely, my mother cut off my hair and gave it to the chief. In return, he gave me this little thimble from a string of them he wore around his neck."

Virginia heaved a great sigh and exclaimed, "That surely was a remarkable experience!"

The Chinese Realm Dedicated for the Preaching of the Gospel

The Act Accomplished by Elder David O. McKay, in the Authority of the Holy Apostleship

By Hugh J. Cannon, President of the Liberty Stake of Zion

Elder David O. McKay, of the Council of the Twelve, and the writer, arrived in Peking, the chief city of China, Saturday evening, January 8, 1921. The horde of ragged and revolting mendicants, grimy porters and insistent jinrikisha men, who fought noisily for possession of us, as we emerged from the station, was not such as to inspire a feeling of affectionate brotherhood. However, we had gone to Peking to do the Lord's will, as nearly as we could ascertain what it was. His inspiration rested upon his servant in charge, and Elder McKay decided that the land should be dedicated and set apart for the preaching of the gospel of the Master.

It seemed most desirable that this should be done on the following day, as that was the only Sabbath we should be in Peking. But where, in the midst of that clamor and confusion, could a suitable spot be found? The city lies on a level, barren plain. There are no forests, and, as far as we knew, no groves nor even clumps of trees. We were wholly unfamiliar with the city and had met no one who could enlighten us. If we went outside the surrounding walls, there was reason to believe no secluded spot could be found nor the ever-present crowd of supplicants avoided.

January 9 dawned clear and cold. With no definite goal in mind, we left the hotel and walked through the legation quarter, under the shadow of dear Old Glory, out into what is known as "The Forbidden City," past the crumbling temples reared to an "Unknown God." Directed, as we believe, by a Higher Power, we came to a grove of cypress trees, partially surrounded by a moat, and walked to its extreme northwest corner, then retraced our steps until reaching a tree with divided trunk which had attracted our attention when we first saw it.

"This is the spot," said Elder McKay.

A reposeful peace hovered over the place which seemed already hallowed; one felt that it was almost a profanation to tread thereon with covered head and feet.

Two men were in sight, but they seemed oblivious to our presence, and they soon left the grove. There, in the heart of

a city with a million inhabitants, we were entirely alone, except for the presence of a divinely sweet and comforting Spirit.



Elder David O. McKay and the tree under which he, and Elder Hugh J. Cannon, stood while he dedicated the land of China for the preaching of the gospel, Sunday, January 9, 1921. This grove is within the walls of the "Forbidden City," Peking, China.

An act destined to affect the lives of four hundred and fifty millions of people now living, as well as of millions and perhaps

billions yet unborn, calls forth feelings of profound solemnity, and that, too, despite the fact that the vast majority of those affected may die in ignorance of the event.

After a prayer had been offered and the spot dedicated as a place of supplication and for the fulfilment of the object of our visit, Elder David O. McKay, in the authority of the Holy Apostleship, dedicated and set apart the Chinese Realm for the preaching of the gospel of the Lord Jesus Christ, whenever the Church authorities shall deem it advisable to send out missionaries for that purpose. Never was the power of his calling more apparent in his utterances. He blessed the land and its benighted people, and supplicated the Almighty to acknowledge this blessing. He prayed that famine and pestilence might be stayed, that the government might become stable, either through its own initiative, or by the intervention of other powers, and that superstition and error, which for ages have enveloped the people, might be discarded, and Truth take their place. He supplicated the Lord to send to this land broad-minded and intelligent men and women, that upon them might rest the spirit of discernment and the power to comprehend the Chinese nature, so that in the souls of this people an appreciation of the glorious gospel might be awakened.

It was such a prayer and blessing as must be recognized in heaven, and though the effects may not be suddenly apparent, they will be none the less real.

And never, perhaps, has there been a land more greatly in need of heavenly aid. One cannot help but feel that if it were not for the watchful and unselfish attitude of the United States, China's national rights would very quickly be invaded. With the largest population of any country in the world, she is wholly impotent, and in addition to her own helplessness, a curse seems to overshadow her. Millions of her people are starving. It is estimated by the committee in charge of the relief work that five dollars will save a life, but the five dollars must come from abroad.

And yet, if this nation would observe one of the simplest of the Lord's commandments, that of the monthly fast, and give the meals thus saved to those in need, the famine problem would be solved. This would furnish two meals daily to each of the fifteen million sufferers.

The cypress tree is a symbol of sorrow and sadness in China, and this cypress grove seemed a peculiarly fitting place in which to invoke the blessing of heaven upon this oppressed and sorrowing people. The accompanying picture shows the tree, and Brother McKay, where the dedicatory prayer was offered.

At Shan-Hai-Quan, the point at which that wonder of wonders, the great Chinese wall, meets the sea, and on the frontier



President Hugh J. Cannon and some of the famine stricken Chinese, on the edge of the famine district at Shan-Hai-Quan, China, January 8, 1921.


of the famine district, we took a picture which we are presenting herewith. Though the morning was bitterly cold, we judged it to be zero weather, some of these people were nearly naked. The shreds of patches which only partially covered their emaciated and shivering bodies might well feel complimented at being called rags.

One contemplates China's past accomplishments with a feeling akin to awe. We respect old age, and especially so when, with antiquity, we see achievement; and it is well to remember that this land had a highly developed civilization nearly twenty-five centuries before the Christian era.

Notwithstanding her present pitifully inane condition, we have met some admirable Chinese people, and cherish the sincere hope that at no very distant day the light of the gospel may penetrate to present overwhelming darkness. Though the abject misery we beheld appealed to our tenderest sympathies, gold and silver we could not give, but the door was unlocked for them through which they may enter into eternal life.

Enroute from Yokohama to Honolulu, Feb. 1, 1921.

EDITORS TABLE



By Whom Faith Should be Taught

One of the principal and essential doctrines that a Latter-day Saint should teach his children is faith in God, in the Lord Jesus Christ, and in the restoration of the gospel through the Prophet, Joseph Smith. The first article of our faith reads: "We believe in God, the eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost." And yet, the question is often asked: "Is it necessary to believe in God in order to render the most acceptable service for humanity; or can we not do just as much good without faith in God and his established Church as with it?" Some young men have argued, "Why the necessity of membership in the Church or a belief in Deity, when we can do just as much good to our fellow men free from the handicaps that come from religion?" In other words, they question the need of faith in God in order that real good works may be accomplished, and deign to believe that services may be rendered to mankind just as acceptably by one having no faith, as by one having faith. This belief is fallacious; because faith in God is the first requisite for good works, and is the foundation of true religion from which only acceptable works to God may spring; because neither works without faith nor faith without works is justified.

In one of the leading commandments to parents in our Church, it is stated positively, that parents having children in Zion must teach them faith in Christ, the Son of the living God, repentance, and to pray, and to walk uprightly before the Lord. The penalty pronounced for not doing this service is, that the sin shall rest upon the heads of the parents.

This commandment is confirmed by Paul, who places faith first, very plainly, when he says: "Whosoever shall call upon the name of the Lord shall be saved. How then, shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Here we have again the natural order, and parents will notice that one must first hear the word of the Lord, next believe, and then follows good works. This is confirmed in another quotation from the scriptures, which de-

clares furthermore, "Without faith it is impossible to please God, for he that cometh to him must believe that he is, and that he is a rewarder of them that diligently seek him." It is especially true that, if a young person is thoroughly imbued with faith in God, and in his Son, Jesus Christ, and in the restoration of the gospel to earth in the latter-days, very naturally good works will follow in his life. Furthermore, the first requisite to the acceptable life of a Latter-day Saint lies in faith in these declarations, and without it, he has no permanent basis for good works. Faith alone makes him truly a son of God, and from this foundation, good works, a desire to keep the commandments, and obedience to the will of the Lord freely follow. Faith is truly the hand wherewith one takes hold on everlasting life.

Again, the very first revelation given to the Prophet Joseph Smith was the voice of the eternal Father commanding him to hear the Son. If a person have faith in Christ, he will love the Lord Jesus, who says, "If a man love me, he will keep my words (hence, do the works), and my Father will love him, and we will come to him and make our abode with him."

From these references one may easily see that it is primarily essential that faith shall be founded in the hearts of our children—faith in God, faith in the Lord Jesus Christ, faith in the restoration of the gospel in the latter-days, in order that the works following may be acceptable to God. This faith, as has already been stated, must come through hearing the word of God, and for this, all parents are responsible in the home. And "faith cometh by hearing, and hearing by the word of God," says the apostle.

We have a slogan in the Church which reads, "We stand for a weekly home evening." Thereby it is intended to give parents an opportunity to call their families together for a little season of instruction and communion, that faith may be implanted in the hearts of the children. This work should not be entirely left, as we are sorry to say is largely being done, to the priesthood quorums and to the auxiliary organizations of the Church. These are very necessary, but are mere public helps to the family, the unit of the Church, where faith in God and in prayer to him, and righteous living, should be persistently and thoroughly taught by precept and example. The First Presidency of the Church, in 1915, urged the inauguration of a "home evening" throughout the Church in which they instructed fathers and mothers to "gather their boys and girls about them in the home, and teach them the word of the Lord."

Attention of parents is called to another revelation (Doc. and Cov. Sec. 93:41-50) in which it is pointed out that their

own salvation as well as the salvation of their children depends largely upon them teaching their children to walk uprightly before God. The Lord said to Frederick G. Williams: "You have not taught your children light and truth, according to the commandments, and that wicked one has power, as yet, over you, and this is the cause of your affliction." He then commands him to set his house in order, if he wishes to be delivered. To Sidney Rigdon, the Lord said that he had not, in some things, kept the commandments concerning his children; "therefore, firstly set in order thy house." To the Prophet Joseph the Lord said: "Your family must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place. What I say unto one I say unto all; pray always lest that wicked one have power in you, and remove you out of your place." Further he said: "Newel K. Whitney, also a bishop of my Church, hath need to be chastened and set in order his family, and see that they are more diligent and concerned at home, and pray always, or they shall be removed out of their place."

If the commandments of the Lord were followed more strictly, in the course of a few years, we should be free from such expressions as that any service rendered without faith in God is just as good as service rendered with faith in God; and we should likewise have a community of young people growing up in righteous living, keeping the commandments of the Lord, having faith in God's mercy and in his responsive answers to their appeals through prayer—a mighty generation surging forward with an unquenchable faith towards the establishment of righteousness in the earth, sustained by good and mighty works.—A.

Messages from the Missions

Visiting Both Rich and Poor

Harold H. Jenson, writing from Birmingham, England, December 22, says: "This conference is progressing under the able leadership of President and Mrs. Charles W. Hatch, of Woods Cross, who have labored for a long time without assistance. The Lord is blessing us in our work. The sentiment against the 'Mormons' has changed in this community. In traveling, we find many honest, upright souls, and we receive a large number of invitations to visit. Every meeting is attended by a few investigators, and we have visited the homes of both the rich and the poor in Birmingham. This is partly due to the fair-mindedness of the people, and greatly to the record left by previous elders. President Heber J. Grant's acquaintance with Mr. Wilber Gracey, U. S. Consul of Birmingham, is also helping the cause, for Mr. Gracey has expressed his willingness to aid in any way

possible. Mr. Gracey met President Grant on his way to Japan and has never forgotten their pleasant association."



Missionaries in the London Conference

Back row: J. Fred Pingree, Andrew T. Jacobsen, Frank Lockyear, William H. Harlackner (Ireland), C. Douglas Barnes and Richard Williams, Jr.; center row: J. Arno Kirkham, John O. Hughes, George H. Hansen, Arthur L. Crawford, Gordon W. Mathis; front row: Harold H. Jenson, James Gunn McKay, president of the London, Norwich and Bristol conferences; Anna O. McKay, clerk; John J. Kirby and John Black.

This group is the largest number of missionaries that have arrived since the war. They are now (Nov. 8) taking preliminary missionary training at "Deseret" preparatory to assignment.—*Harold H. Jenson.*

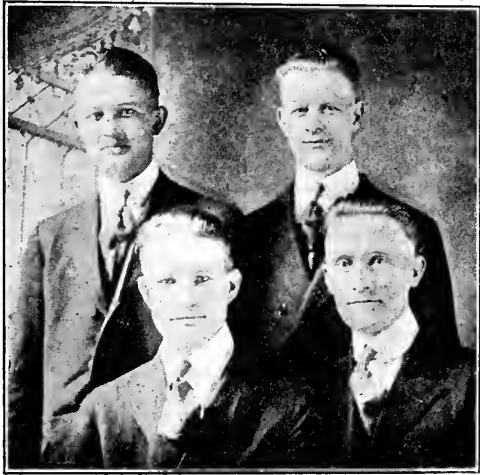
Through Forest Trails and Lava Fields

Elder L. H. Stott, Conference President of Palauli Savaii, Samoa, writes under date of Dec. 8: "Although our staff of white elders is small here, on Savaii, only three, we feel that through our humble efforts and the help of the Lord, the work is progressing. We are received with friendliness and respect wherever we go, and people listen to our message, many are believing and we expect a big harvest soon. Elder R. A. Knowlton and myself recently returned from a trip around the island, visiting all our branches and Saints and preaching the gospel at every opportunity. It is about one hundred and sixty miles around the island, the whole trip being made on foot, and a great deal of the distance being over rocky forest trails and sharp lava fields. One day's journey of twenty-five miles, through a forest, we began early in the morning without breakfast, and had nothing to eat except a cocoanut apiece, until we reached our journey's end. We see very few white men, and live entirely with the natives,

but we are happy with them and glad for the privilege of laboring among them in the cause of truth. On reaching Matautu, we enjoyed a week with Elder C. J. Wilcox, who is laboring in that section. While we were there all together, we held a priesthood meeting at Saleaula at which were gathered all our native elders of the island. An excellent spirit was enjoyed by all and some fine testimonies were borne. We also held a meeting in the evening for outsiders, and over a hundred and fifty people heard the gospel preached. During the two following days, like meetings were held in neighboring villages with very good attendance. We are happy in the work, and, though small in numbers, we have a strong band of native helpers and the great work is growing."

The Work in Kentucky

Elder Martin E. Ellsworth, of the Kentucky conference, writes under date of January 20: "There are twenty elders laboring in this conference, fourteen of whom are at present in Louisville. Elder P. James Skouson, of Mexico, is the presiding elder, and through his untiring efforts the conference laborers are succeeding. The elders and Saints are working in harmony under his able leadership. The following are four of the elders laboring in Louisville: (Top row) W. E. Christenson, Salem; Abe Losee, Lehi; bottom row: Vernal L. Neilson, Huntsville, Utah; Martin E. Ellsworth, Show Low, Arizona."



Prohibition in Australia

Local Elder, James D. Howard, Brisbane, Queensland, Australia, gives some information relating to his work and the condition of the cause in that district, from which we make these selections: "In answer to the inquiry of the organizer of the Strength of Empire Movement, made to the presiding elder of that branch in regard to Prohibition, he was answered that the Latter-day Saints would not only give their vote, but would willingly assist in forwarding truth and destroying evil at any and all times. The result was, that three of the elders were chosen to represent the Latter-day Saints at the committee meetings of the Movement organization. In this way, the elders were called into service, and had opportunities to explain the principles of the gospel, and in so doing, made many friends who at least have learned to respect the Latter-day Saints and their belief. Notwithstanding the fact that two ministers resigned from the committee because of the presence of the 'Mormons,' it was generally conceded by the

other members of the committee that they could trust and depend upon the 'Mormon' people, and this was fully demonstrated at the polls; for there were Latter-day Saints at every polling booth doing their bit. The elders had been accused of coming to Queensland because America went dry. To this accusation, Elder James H. Harris replied that they had helped to put over prohibition in America, and they were going to do their best to put it over in Australia.

"The mountains of prejudice are gradually melting before the truth, and we look forward to the time when the gospel of Christ shall reign supreme upon the whole face of the earth."

New Church Appreciated

Elder W. D. Morrill, Conference President, Spokane, Washington, writes under date of February 8: "We appreciate highly the new Church edifice at Spokane. It is a great help to the missionaries in the work of teaching the gospel. We are able to get many investigators to attend, who heretofore felt that our accommodations were inadequate. At a recent conference, the church was filled with people, many of whom were investigators and friends. President H. C. Iverson, of Portland, in his persuasive and humble manner, delivered a discourse on, 'The Practical Phase of "Mormonism"'. It is gratifying to note the success attending the labors of the missionaries here, and the gradual change in the attitude of the people in general towards 'Mormonism.' Respect and admiration are readily replacing the old feeling of prejudice and hatred.



"Elders, back row, left to right: A. E. Christenson, W. H. Cowley, V. V. Van Buren, E. G. Luke, J. E. Woolsey, W. H. Holt. Second row: L. C. Hanney, M. J. Bunnell, Emma Larson, Eva Osborn, Sasie Heath, J. L. Pixton. Front row: G. G. Wood, V. S. Tanner, W. D. Morrill, Conference President; O. R. Whitehead, F. S. Hopkin, R. V. King."

In Great Britain

Elder James Gunn McKay, President of the London conference, writes a letter under date of January 25, to the editor of the *Era*, from which we select the following interesting items:

Economic Conditions in England

This country is very badly off, having a million men registered at their employment bureaus receiving "out-of-work pay," and this list is being added to fifty thousand a week. Factories are closing down and hard times have really set in. The people are in a bad mood. Revolution could easily be raised among them; in fact, already there is great clamor against the government. The people are contentious, much giving to rioting and to damage upon the slightest provocation. The government and everybody else is blamed for the present condition. If something is not done to relieve this difficult situation, serious trouble may result. In fact, never was this nation so near to the fulfilling of the prophecy: "The time will come when he that will not take up his sword and fight against his neighbor must flee to Zion."

When you think of staid and steady Old England being in this condition, one realizes how near the besom of destruction is upon the inhabitants of the earth. Think of England, who had upheld before the world a standard for high respect for law and for order for centuries, catering to the whims of a riotous mob. Think of all her past traditions, her gentry, her class distinction, her boasts of fair play, being wafted away as mere tradition. Then you will realize how near to the brink this country is to ruin. As bad as our land may be, it has a better prospect than they have anywhere in Europe.

Lantern Slide Lectures

The lantern slide lecture on "Utah and Her People" is proving to be a very effective way to reach the people. In the last week the lecture has been given at Nottingham, Sheffield, and South London, to very large audiences. The pictures have been a revelation to the people over here, while the talk itself has interested them. Many prominent and influential people come out to these, that could not possibly be reached by tracting, and almost in every case they have expressed themselves to the effect that their prejudice was removed and that they would look upon Utah and her people as among the greatest people in the world. We have had a great deal of pleasure and satisfaction that have attended our efforts in this direction. Already we are scheduled to give lectures at Lowestoft, Cardiff, Portsmouth, Sittingbourne, Birmingham, Northampton, Saltley and Kidderminster between now and the 22nd of February. I only wish that we had some means to use for this purpose. We could, I believe, double the lectures popularity and success.

We are also trying to secure favorable articles in the papers and have succeeded in at least one or two of them. In fact, all of them wrote articles which, while not in our favor and giving us a mild skit, have not been vindictive in language. I am sending you under separate cover several of these papers, including a statement gotten up by a committee composed of President George Albert Smith, myself, President Hawkes (North London Branch), President Ralph J. Pugh (Hammersmoth), and President E. W. Wheatley (Holloway) which we have sent to most of the papers.

South Africa and President Sessions

By this time no doubt you have learned that Elder James Wyley Sessions has proceeded on his way to South Africa. I feel very happy that I

was able to assist President George Albert Smith to secure permission for him and his family to enter South Africa. The experience that was gained in helping to secure Bishop Angus J. Cannon permission to enter Switzerland, in 1916, was of value in this case; in fact, the whole thing was done in about one day. I was not only pleased to see the matter accomplished but to have the pleasure of seeing Elder Sessions and his good family leave for that distant land. I feel that I was giving another substantial contribution toward the success of the South African Mission, where I spent more than three years and one-half of hard work. If Elder Sessions had remained here, of course I would have been released, but now that he is gone, I must wait for a successor. I felt that I had labored so long here and in South Africa, that, as the opportunity came to do another good turn for that far off Mission, I accepted it gladly. It has brought me many pleasant thoughts since, and is a source of satisfaction to know that in a measure one can help this great cause, be it ever so little.

President Grant in Los Angeles

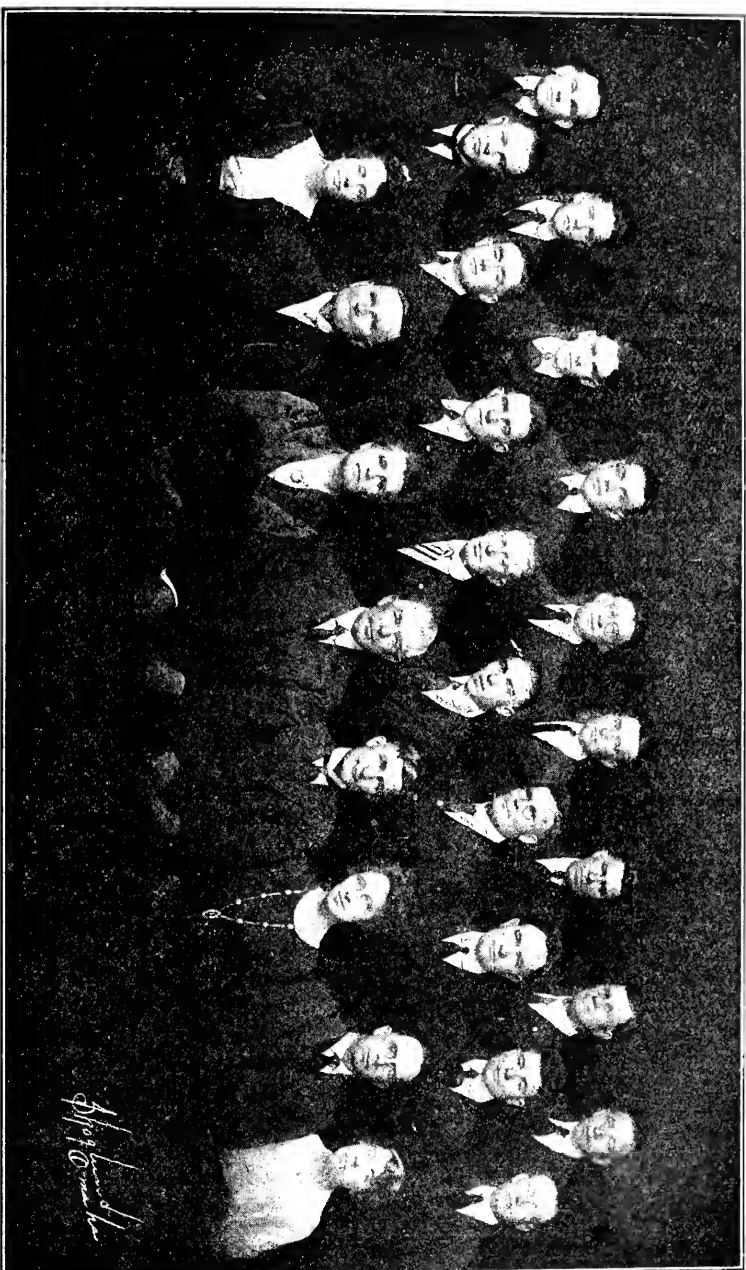
President Heber J. Grant was a visitor at the Priesthood Meeting at Los Angeles, Saturday, Jan. 8. He gave some invaluable instructions to the missionaries and upon their invitation sang the songs, "Come go with me," and "The Flag without a stain," accompanied by Elder Van H. Grant. The missionaries were blessed by his presence, and feel to voice their appreciation through the columns of the *Era* for his kind remembrance and gift to them at Christmas time. We wish him a joyous New Year, and pray that the Lord's protection may be over him as he shall journey through the world.—*E. A. Lemon*, Mission Secretary.

New Presidency for Long Beach

On Sunday evening, Jan 9, Mission President Joseph W. McMurrin, and Acting Conference President, Axel A. Madsen, met with the Saints at Long Beach, and effected a reorganization of the branch presidency there. President Geo. M. Tonks was released, having removed from Long Beach because of ill health. The new presidency appointed are: Bertram M. Jones, president, with Lars J. Larsen and Frank Hawkins as first and second counselors. Francis W. Hotaling was chosen to act as branch clerk. A splendid spirit exists among the Saints, and the branch is in a thriving condition. All seemed greatly pleased at the appointments made, and heartily voted to sustain the new presidency.—*E. A. Lemon*, Mission Secretary.

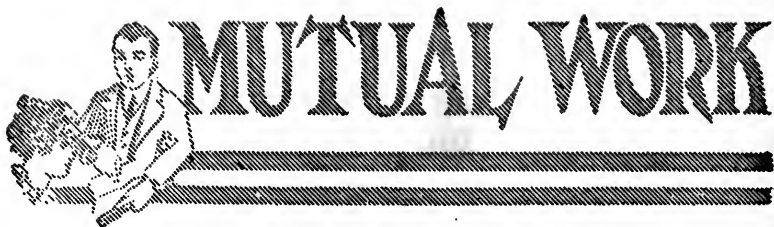
In the University of Idaho

The State University of Idaho is located in Moscow, where we have from forty to forty-five members of the Church attending school. The townspeople have become quite well acquainted with us on account of our boys attending the school. A Baptist minister, who is at the head of the Y. M. C. A. activity, has organized a committee to try and get students to attend their own church denominations. He kindly asked us to send a representative, to work on this committee, which we did in the person of Brother F. L. Bolton, a returned missionary from Paris, Idaho. Will you kindly send us the *Improvement Era*, our "Big-Little Magazine"? People are treating us wonderfully in this little town, and we are beginning to think that we have not accomplished a good morning's tracting unless we get two or three invitations to call. Hoping that you may be able to send our splendid messenger, the *Improvement Era*, to the University of Idaho, Y. M. C. A. "Hut," we remain, Sincerely yours, *George G. Wood, William H. Cowley*, Missionaries.



MISSIONARIES OF NEBRASKA CONFERENCE.

Back row, left to right: Floyd G. Kelly, Heber M. Rasband, Kenneth C. McEwan, Frank S. Lawrence, W. Ray Beckstrand, George Hamblin, Alfred A. Cooper, Brother Ipson and Alma R. Olson. Middle row: Arval D. Summison, Andrew D. Heggie, Murray A. Murdock, Ralph A. Anderson, Alvin H. Balser, Amasa M. Lyman, Arthur G. Peterson, Denzil O. Trift, Maurice D. Puginie. Bottom row: Belva Win, Louis Jacobsen, Sister John M. Knight, President John M. Knight, Western States mission; Elias L. Day, Nebraska conference president. Sister Isa Summison, George S. Noble, Sister Nellie G. Madsen.



Subscriptions for the *Era*

It will be noted that quite a number of stakes have not more than half canvassed for the *Era*. While we are very grateful for the good work done, we should be pleased to have the canvass finished. The subscriptions may start at any time. We have no numbers back of February, except a few for December. We should like more such energetic agents as Mr. S. L. Smith, of the First ward, Benson stake, Lewiston, Utah, whose quota was 43 subscriptions, and he has sent in to the office 68, 66 of which are paid up. We congratulate Brother Smith and commend his energy and enthusiasm to those agents who are living in stakes where only half the families have been visited, as per efficiency report printed in this number of the *Era*.

How to Ask Questions

There are particularly three kinds of questions: the "review" question, which is simply a going over the text to ascertain the memory-power of the pupils; the "fact" question, which must be answered from the pupil's knowledge; and the "thought" question, which is so put that it causes the pupil to think. Of course, the following are "direct" questions, that may be answered by "yes" or "no," which kind are seldom suitable for class work:

1. Do I call my students to recite in fixed order, according to alphabet, or seating, so that they are warned not to attend until their turn?
2. Do I name the pupil who is to answer before I put the question?
3. Do I ask direct or alternative questions which can be answered without knowledge or thought?
4. Do I ask chiefly "fact" questions?
5. Do I ask leading or suggestive questions?
6. Do I repeat my questions?
7. Do I ask questions that can be answered by yes or no?
8. Do I answer my own questions?
9. Do I ask confusing, changed questions?
10. Do I ask fool questions that no one can answer?
11. Do my questions make pupils think?
12. Do my questions follow up answers and lead to new organization of knowledge?
13. Do I repeat the pupil's answer?
14. Do my questions reach all the members of the class?
15. Do I make the recitation an inspiration, or do I pursue a slow pupil and listen while pupils express themselves freely and naturally?

Missionary Dies in California

Vernon C. Clayton, son of Mr. and Mrs. Christopher Clayton, Jr., of Kaysville, Utah, born February 12, 1896, died in San Diego, Cal., February 8, 1921. Elder Clayton left on his mission, May 28, 1919, and had done good service in the field. Taken ill about seven weeks before his death, he was removed to the San Diego hospital, where he died. His brother, Christopher B. Layton and his fiancee, Miss Lola Smith of Centerville, were at his bedside when the end came.

Y. M. M. I. A. EFFICIENCY REPORT, JANUARY, 1921

STAKE	Membership	Class Work	Special Activities Pr'gm	Scout Work	Slogan	"Era"	Fund	Participation in M.I.A. Programs	Stake & Ward Officers' Meetings	Ward Officers Meetings or Teach.-Tr. Cl	TOTAL
<i>Utah</i>											
Alpine	10	10	10	5	10	5	5	10	5	10	80
Bear River	10	10	10	10	5	5	5	10	10	10	85
Beaver	5	10		5	10	5	5	10	5	5	60
Benson	10	10	5		10	5	5	10	5	5	65
Box Elder	10	10	10	5	10	5	5	10	10	10	85
Cache 8-11	10			5		5					20
Deseret	10	10	5	5	10	10	10	10	5	5	80
Duchesne	10	10	10		5	5	5	10	5		60
Ensign	5	10	10	10	10	5	5	10	10	10	85
Franklin	10	10	10	10	10	10	5	10	5	5	85
Granite	5	5	10	10	10	10		5	10	5	70
Hyrum	10	5	10	5	10	10	5	5	10	5	75
Kanab	10	10	10		10	10	5	10	10	10	85
Liberty	5	5	5	10	10	5	5	5	10	10	70
Logan	10	10	5	5	5	5	5	5	10	5	65
Millard	5	10	10	5		5		10		10	55
Nebo	10	10	10	10	10	5	10	10	10	10	95
North Davis 7-8	5	5	5	5		5	5	5	5	5	45
North Sanpete	10	10	10	10	10	5	5	10	10	10	90
North Weber	5	10	5	5	10	5	5	10	10	10	75
Ogden	5	10	10	5	10	5	5	10	10	10	80
Panguitch	10	10	5		10	5		10		5	55
Parowan 5-9	10	10	5		5	5		5	5	5	50
Pioneer	10	10	10	10	10	5	5	10	10	5	85
Roosevelt	10	5	10	5	5	5	5	10	5	5	65
St. George	10	10	5	5	10	10	5	10		5	70
Salt Lake	5	5	10	5	10	5	10	10	10	5	75
San Juan	10	5	5	5	10	5		10	5		55
Sevier	10	10	5	5	10	5	5	10	10	5	75
South Davis	10	5	10	5	10	5	5	10	10	5	75
Summit	10	10	10	5	10	5	5	10	5	5	75
Tintic	10	10	10	5	10	10	5	10	10	5	85
Uintah	10	10	5		10	5		10	10	5	65
Wasatch	5	10	5		10	10	10	5	10	10	75
Weber	5	10	10	5	10	5	5	10	10	10	80
<i>Idaho</i>											
Bear Lake	10	5	10		10	5	5	10		5	60
Bingham	10	10	10	5	10	10	5	10	5	5	80
Blackfoot		10	10	5	10	5		10	5	5	60
Boise	10	10	10	10	10	10	5	10	10	5	90
Cassia	10	10	10	5	10	5	5	10	10	10	85
Fremont	10	10	10	5	10	5	5	10	10	5	80
Idaho	10	10	10	5	5	5	5	10	5	5	70
Lost River	10	5	10		10	10	5	10	10	5	75
Malad	10	10	5	5	5	5	5	10	5	5	65
Montpelier	10	10	10	5	5	5	5	10	5	5	70
Oneida	10	10	10	5	10	5	5	10	10	5	80
Pocatello	5	5	5	5	10	10	10	10	10	5	75

IMPROVEMENT ERA

STAKE	Membership	Class Work	Special Activities Pr'gm	Scout Work	Slogan	"Era"	Fund	Participation in M.I.A. Programs	Stake & Ward Officers' Meetings	Ward Officers' Meetings or Teach.-Tr. Class	TOTAL
Portneuf	10	10	5	5	10	5	5	10	5	.....	65
Raft River	10	5	5	5	5	5	5	10	5	5	60
Rigby 10-15	5	5	10	5	5	5	5	5	10	5	60
Shelley 7-8	10	10	10	5	10	10	5	5	10	5	80
Twin Falls	5	5	5	5	10	5	5	10	10	10	70
Yellowstone	10	10	10	5	10	5	5	10	10	10	85
<i>Arizona</i>											
Maricopa	10	5	10	5	10	10	10	10	10	10	90
St. Joseph	10	5	5	.....	10	5	5	10	5	5	60
<i>Wyoming</i>											
Big Horn	10	10	10	5	10	5	5	.....	10	10	75
Star Valley 5-11	10	5	5	.....	10	10	5	10	5	.....	60
Woodruff	5	10	10	.....	5	5	5	10	.....	5	55
<i>Colorado</i>											
San Luis	5	5	10	5	10	5	5	10	5	5	65
Young 3-5	10	10	10	.....	10	5	.....	10	.....	5	60
<i>Canada</i>											
Alberta	10	10	10	5	10	10	.....	5	5	10	75
Taylor	10	10	5	5	10	5	5	10	5	5	70
Union (Ore.)	10	10	5	.....	10	10	5	10	5	5	70

Stakes Classified as per Points

Nebo .....95	Weber .....80	Granite .....70	Blackfoot .....60
North Sanpete 90	Bingham .....80	Liberty .....70	Bear Lake .....60
Boise .....90	Fremont .....80	St. George .....70	Duchesne .....60
Maricopa .....90	Oneida .....80	Idaho .....70	Raft River .....60
Bear River .....85	Shelley .....80	Montpelier .....70	Rigby .....50
Box Elder .....85	Hyrum .....75	Twin Falls .....70	St. Joseph .....60
Ensign .....85	North Weber 75	Taylor .....70	Star Valley .....60
Franklin .....85	Salt Lake .....75	Union .....70	Young .....60
Kanab .....85	Sevier .....75	Benson .....65	Millard .....55
Pioneer .....85	South Davis 75	Logan .....65	Panguitch .....55
Tintic .....85	Summit .....75	Portneuf .....65	San Juan .....55
Cassia .....85	Wasatch .....75	Roosevelt .....65	Woodruff .....55
Yellowstone .85	Alberta .....75	Uintah .....65	Parowan .....50
Alpine .....80	Lost River ....75	Malad .....65	North Davis .45
Deseret .....80	Pocatello .....75	San Luis .....65	Cache .....20
Ogden .....80	Big Horn .....75	Beaver .. .....60	

Not Heard From

Bannock	St. Johns	Cottonwood	South Sanpete
Blaine	Snowflake	Emery	Tooele
Burley	Moapa	Jordan	Utah
Curlew	Juarez		Wayne
Teton	Carbon	Morgan	

Comments

The Cache stake secretary says his report in no way represents the work done, because three out of the eight wards did not report. The five reporting were none below 85 percent.

The efficiency report from the Logan stake, while it shows only 65 points, averages over 90 percent efficient. The report contains the last signature of our departed friend and brother, Stake Superintendent George B. Hendricks, who died, February 3, 1921, in his 40th year, having been born November 25, 1881.

The Bingham stake reports 80 points, with three wards perfect; one, 95, and none of the other wards under 80. One ward did not report. We suggest to superintendents that where wards do not report, some stake official be immediately sent to the ward to stimulate action. The Yellowstone stake reports, for January, the Parker ward perfect in efficiency, having 10 in every division. The Tintic stake reported 90 for December, too late for publication in the February number. They had held enthusiastic meetings against tobacco and had extensively distributed buttons containing the slogan of the M. I. A., "We stand for the non-use and non-sale of tobacco." The Blaine stake reported for December, too late for the February number, with 70 points. The Teton stake, likewise, with 40 points. Big Horn, with 65 points, also Juab, with 65 points, all for December.

Stake officials will please secure the reports for February by the 5th of March. Please brush up on time, brethren. Do not let the last months of the season lag; keep up the interest until June. We print in this number the beginning of some most interesting lessons for Part 2, for students of the "Problems of Life," or by the whole Association, in class, if so desired. Let us keep up the interest until the close of May, and have the reports promptly on hand at the appointed time, each month, so that we may have a clear record of the actual work of the Association for the season.

Summit Stake Y. M. M. I. A.

Superintendent Robert A. Hillier, of Hoytsville, Summit stake, Utah, writes encouraging words of the Y. M. M. I. A. in that stake: "We are still on our way to the top, having gained 15 more points giving us now 75 points. Special work was taken up on the Scout Work and the result is that several of the wards have troops to register. The Fund is the next, and all our efforts are this month for the raising of the Fund. We probably will not get this till the end of the month, but you can rest assured that Summit stake will have theirs in along with the others.

"The slogan was taken up with stress last month, and we are also after it again this month. Placards have been printed and are up before the people's eyes everywhere throughout the stake. Merchants have been visited and tobacco advertisements are rapidly disappearing from the stores and buildings throughout the stake. Special meetings have been held in practically every Mutual to abandon tobacco and both 'Mormons' and non-'Mormons' alike are strong for the non-use and non-sale of the weed.

"Am enclosing herewith a pamphlet that we are using in the stake for Community Singing. This paper contains about one-fourth of the songs that have already been made up by people residing in this stake. Non-members also have contributed, and in all cases these composers have become active workers in the M. I. A., where before they took no part whatever in our work. You will notice that our slogan is printed at the top of the pamphlet and by this means, in connection with the placards on the wall of every meetinghouse in the stake, the people have learned the slogan so well that anybody, young and old can repeat it any time. In many cases, smokers have given up their habit.

"Every ward in the stake gave a Special Activity event last month. Our membership and class work are splendid."

Scout-Institute, and Mid-Season M. I. A. Convention, Fremont Stake

A three-day institute for scout masters and prospective scout masters was held in Rexburg, Idaho, January 28-30. Dr. John H. Taylor, Church Scout Commissioner, conducted the work. About 40 men participated in the scout-craft exercises and preparatory training for ward leaders. At the close of the course a scout rally was held with about 200 boys in attendance. Oscar A. Kirkham, Utah Scout Commissioner, and Y. M. M. I. A. Executive Director, related many incidents and experiences of his famous trip to London with the Boy Scouts of America. He inspired the boys for scouting, so that they haven't quit talking about it yet. With such a start with the boys, and with trained leaders to "keep the ball rolling," we feel confident that scouting in this stake will take on a new impetus. We have six registered troops at present, and hope to have a troop in every ward before long.

On Sunday following the Scout Institute, a Mid-Season M. I. A. Convention was held, with Oscar A. Kirkham and Dr. John H. Taylor of the Y. M. M. I. A. General Board in attendance. Many helpful suggestions and words of encouragement were given. All in all, we feel that the institute and convention each was a great success. We appreciate, especially, the help of the visiting brethren, in putting scout work to the front in Fremont Stake.—*Dilworth Walker*, Stake Secretary.

Books

The Y. M. M. I. A. Boy Scout Bulletin, has just been issued. In it are forty-five pages of instruction to scout leaders, on leadership, how to organize scout work, examinations, scout standards and requirements, ceremonies, courtesies, salutes, yells, and a variety of other instruction on what scout work is and how it should be conducted in connection with the Y. M. M. I. A. It will be especially helpful to officers who contemplate the organization of troops in their associations, as it gives all needed directions in this line. The General Superintendency, in the opening announcement, say, "It is our wish that a boy scout organization be effected and maintained in every Mutual Improvement Association in the Church, in order that every lad of scouting age may have this advantage of scout training." Price 15c, order from General Secretary, Y. M. M. I. A., 67 East South Temple Street, Salt Lake City, Utah.

The House of the Lord in Hawaii

The *Era* is in receipt of a beautiful brochure of forty pages giving a description of the Hawaiian temple of the Church of Jesus Christ of Latter-day Saints, erected at Laie, Oahu, Territory of Hawaii. It contains also a statement concerning the purposes for which the temple was built. It is written by Elder D. M. McAllister, temple recorder, whose experience in temple work is exceeded by no living person. The little book, which is richly illustrated with pictures of the temple, will be of great value in informing visitors, other enquirers and our own young people, as to the temple and its purposes and ordinances.

PASSING EVENTS



Resistance to the enactment of a stringent Sunday law, as "anti-Jewish as well as anti-American," was urged, at the ninth annual meeting of the United Synagogue of America, held in New York, January 16. The president of the organization is Dr. E. L. Solomon.

The total number of unemployed in the country was estimated, January 25, at 3,500,000. The total for the district embracing Montana, Idaho, Wyoming, Colorado, New Mexico, Arizona, Utah and Nevada, was only 23,714. Of these Salt Lake City had 2,000 and Ogden 1,000.

The sixtieth anniversary of their wedding was celebrated by George Washington Baker, Sr., builder of the first dwelling house in Cache valley, and Agnes Richard Baker, at Mendon, Cache county, January 18. Mr. Baker is 84 and his wife is 78. They are the parents of eleven children, ten of whom are living.

A large part of the downtown business district of Athens, Georgia, was a mass of smoldering ruins January 25, and it was estimated that the fire which, early in the morning, swept clean three city blocks and damaged adjoining buildings, had destroyed property valued at least at \$4,000,000. No loss of life was reported.

The fifty-sixth annual convention of the National Woolgrowers' association came to an end, January 19, with the re-election of Frank J. Hagenbarth of Salt Lake as president, the adoption of many resolutions affecting the wool and sheep industry and the pledging of organized efforts to further a program of progress during the current year.

Miss Astrid Ott, a Danish girl scout who is traveling around the world, arrived in Salt Lake, January 14. On the trip she is taking, a special study is being made of the educational systems of the countries through which she is passing, and also of scouting. She is the author of several books for children and a correspondent of the *Berlingske Tidende*.

It grows grass and kills weeds at the same time. This is claimed for Ammonium sulphate, in an announcement published February 7 by the experiment station of Rhode Island state college. "By using ammonium sulphate," we are told, "the required amount of nitrogen is furnished and the soil kept in the acid condition under which the grass develops best, but the weeds are so weakened that they are crowded out."

Prince Peter Alexeivitch Kropotkin, Russian geographer, author and revolutionary leader, is dead in Moscow, says a London dispatch of January 29. He was a noted anarchist who spent a large part of his life in exile. At the time of the assassination of Alexander II of Russia, in 1881, he was expelled from Switzerland. In 1917 he was invited to join the Kerensky cabinet.

Transfer of the body of an unidentified American soldier from France to the Arlington national cemetery was urged by General John J. Pershing before the house military affairs committee on Feb. 1. Memorial day was suggested as an appropriate occasion for the interment. The committee was considering a bill by Representative Hamilton Fish, Jr., of New York, for that purpose.

As one result of the war, Germany has "gone back" in the matter of population more than fifteen years. Census figures published January 20 show a total of 62,282,602 inhabitants—more than 350,000 below the total of 1905. The number of heads of cattle has dwindled from 65,000,000 in 1910 to 16,500,000 in 1920. Of goats there are one million more now than there were before the war.

Bishop John Wells, of the presiding bishopric, arrived in Atlanta, Georgia, December 6, where he gave the missionaries many helpful suggestions regarding the keeping of records and other mission office work. On December 11 and 12, in company with President Callis, he attended the Georgia conference at Augusta. Bishop Wells also visited the offices of the Eastern, Northern and Central States missions.

An anti-cigarette bill was introduced in the senate of the Utah legislature, January 19, by Senator Edward Southwick, of Utah county. The bill makes it unlawful to sell cigarets and cigaret papers; to advertise cigarets and cigaret papers; to permit any minors to smoke in certain places of business; for any person to smoke in certain enclosed public places. The bill was passed by the senate, February 3, by a vote of fourteen to three.

President Charles W. Penrose's 89th birthday anniversary was observed January 3, by a family reunion at the home of his daughter, Mrs. Clark L. Whitney. In the evening there was an appropriate program of music and recitations, an outstanding feature of which was the rendition of songs written by President Penrose and his own account of the circumstances that suggested them. The *Era* joins with his thousands of friends in congratulations and well-wishes.

Dr. A. S. Condon, of Ogden, died in his home, that city, January 17. He was a native of Maine, and came to Ogden in 1874 as surgeon for the Union Pacific Railroad company's employees. He was a member from Weber county in the first legislature following the granting of statehood to Utah. He was the author of several poems. He was a member of the Dix-Logan post of the Grand Army of the Republic, and a member of the Weber County Medical society.

Sevier Stake was divided into three, Sunday, Jan. 30. The new stakes were called North and South Sevier, respectively. North Sevier stake contains the following wards: Redmond, Salina first and second, Aurora, Vermilion and Sigurd, 2,632 members, in all. South Sevier has Inverury, Monroe north and south wards, Elsinore, Joseph, Sevier, Marysville, and Anabella, with 2,819 members. Sevier stake retains Richfield first, second, and third wards, Glenwood, Koosharem, Venice, and Burrville Green, with 3,613 members.

President-elect Harding has received appeals from anti-tobacco organizations to abstain from smoking. Lucy Page Gaston, Topeka, Kansas, representing the National Anti-cigarette league, announced January 16, that she had received a reply from Mr. Harding in which he said: "I think it is fine to save the youth from the tobacco habit. I think, however, the movement ought to be carried on in perfect good faith and should be free from any kind of hypocrisy or deceit on the part of those who are giving it their earnest attention."

John Nathaniel Henrie, 44 years of age, president of the Panguitch stake of the Church for four years, died at his home in Panguitch city, February 3, of pneumonia after an illness of four days. President Henrie was born in Panguitch, September 10, 1876, son of James and Christine S. Henrie. In October, 1897, he was married to Emma Lee, who died in De-

cember, 1914, leaving seven children. In November, 1915, President Henrie again married, his wife being Hazel Barton. To this union three children were born, two of whom survive.

The Lehi sugar factory finished slicing beets January 20. During the 111 days of the campaign the mill cut 110,000 tons of beets, averaging about 1000 tons per day. About 40,000 tons were shipped from Salt Lake, Boxelder and Wasatch counties. The tonnage per acre is said to have been above the average of former years, and the price paid the farmers, \$12 per ton, is the highest ever paid in the state. The saccharine content has also been most satisfactory, so, taken all in all, the past year has, it is thought, been a record year for the quantity of sugar produced per acre.

Lieutenant Warren H. Langdon, chief engineer of the U. S. S. *Albany*, on duty in eastern Asia, was shot by a Japanese sentry in Vladivostok one day in the early part of January and died a few days later. His Russian wife was reported to have committed suicide when she learned of his tragic end. The Japanese authorities immediately expressed regret over the incident and notes between the Washington and Tokio governments over the matter were exchanged while Admiral Gleaves, commander in chief of the American Asiatic fleet, was speeding to Vladivostok with a court of inquiry to investigate the shooting.

The Russian government, January 18, informed the allied council that the territorial limits of Russian waters had been extended from three to twelve miles and that the Russians were reserving the right to sink armed ships penetrating this limit either by mines or by land batteries. The announcement came by radio and was intercepted by the Eiffel Tower station, Paris. The message carried the name of the Russian minister of foreign affairs, Tchitcherin. Allied naval circles interpret this move to mean that soviet Russia intends to complete preparations for a gigantic spring offensive in absolute secrecy.

Edgar A. Guest, the "poet of cheer," entertained students at the L. D. S. university, December 18, with his cheerful philosophy. His talk was full of humorous stories, bits of poems, and pleasing comment on life. Through the courtesy of President Heber J. Grant, whose guest the poet was while in Salt Lake, Mr. Guest was given the use of the Assembly Hall for a free lecture. He also spoke to the Rotary Club. In company with President Heber J. Grant, Superintendent Adam Bennion and others, he visited Provo and addressed the students of the B. Y. U. He paid a pleasant visit to the editorial rooms of the *Improvement Era*.

An enormous war indemnity will be exacted of Germany, according to a decision by the supreme council of the Allies, at Paris, January 29. That country will be required to pay 296 billion marks. The payments are to be made as follows: Two annuities of two billion marks; three annuities of three billion marks; three of four billion, three of five, and 31 of six billion marks. In addition the Allies will collect 12 percent of the value of all German exports for the time during which the annuities are to be paid. The German press considers the terms "impossible," and even the *Manchester Guardian*, characterizes them as "folly."

The election of Warren G. Harding as president, and Calvin Coolidge as vice president of the United States was formally declared, Feb. 9, at a joint session of the senate and the house of representatives. The formal vote was 404 for Harding and Coolidge, and 127 for James M. Cox and Franklin D. Roosevelt. Mrs. Margaret Lewis Judd, who was to have carried the electoral vote of Utah to Washington, failed to do so, owing

to misunderstanding as to the time when she was required to be there, but the vote was nevertheless cast as intended, a copy of the certificate having been sent to Vice President Marshall by mail.

At a congress held at Paris of representatives of Russian anti-Bolsheviks, a Constituent Assembly was formed. On February 1 it was reported that this Assembly was about to apply to the French, British and American governments for recognition as the *de jure* government of Russia. It is stated that thirty-three members of the Constituent Assembly were elected by popular vote in Russia, in 1917, but that they were compelled to seek safety in flight when Lenine annulled the vote and assumed control of the government. As a precedent the fact is referred to that the Allies recognized the Serbian government set up in the island of Corfu, while the entire country was occupied by the central powers.

Detective G. B. Hamby was killed instantly, and Chief of Police Joseph E. Burbidge was slightly wounded, February 8, in a fight with one Tom Burns at the Nord hotel, Salt Lake City. Burns was mortally wounded by the Chief and Detective Clifford Patten, and expired shortly afterwards. He was one of a gang of desperadoes who had planned a daring robbery. Three of them were taken into custody, when the police were notified of the intended crime, but Burns made his escape, in true moving picture style, over the tops of the buildings, and finally took refuge in the house where he was killed. Detective Hamby is the sixth officer of the Salt Lake police force murdered while performing his duty, since August 23, 1883, when Marshall Andrew J. Burt was slain by a negro.

Public welcome was given by the Jews in Jerusalem, to Sir Alfred Mond, English financier, and Professor Chaim Weizmann, the noted English Zionist, says a London dispatch dated January 20. In acknowledging the greeting, Sir Alfred declared that Palestine held great possibilities. There now was no power on earth, he said, which could hinder the Jews from building there a national home. Sir Alfred emphasized that Palestine had ample room for a Jewish home, as well as an Arabian commonwealth. The difficulties, he added, were relatively small, and men of vast influence, wealth and experience in state building were coming to the assistance of the Jews. Another dispatch states that a million-dollar corporation at Pittsburg to develop industrial lines in Palestine is being organized by members of the Zionists organization. The industries to be developed include glass, foundries, limestone, brick and machinery.

John C. Sharp, former bishop of Vernon and prominent in business circles in Salt Lake City, died January 30, in his home in this city, 70 years old. He was born on the banks of the Kaw river, Nebraska, while his parents, Joseph and Janet Condie Sharp, were traveling towards Utah. They arrived in Salt Lake, August 28, 1850, and then moved to Vernon, Tooele county. On June 24, 1877, he was ordained a high priest by Lorenzo Snow and set apart as bishop of the Vernon ward. Prior to that he had been acting as presiding elder at Vernon, having been set apart to this position by Orson Pratt, December 4, 1875. For 15 years he was superintendent of Sunday schools in Vernon. In 1890, he moved to Salt Lake and became a resident of the Twentieth ward. When Ensign stake was organized April 1, 1904, he was chosen as an alternate member of the High Council and later became a regular member.

Dr. John Ward Christian, "the grand old man" of southern Utah, died at his home at Beaver, January 9, at the age of 99 years. He was born on a plantation near Purdy, in McNairy county, Tennessee, February 7, 1822, and was truly "a gentleman of the old school." His grandfather, Jens Peter Christian, came from the Isle of Man about the year 1750, and

settled in Georgia, where Dr. Christian's father, Yancey Presley Christian, was born. His mother, Sara Barbara Wylwyte, was born in Marseilles, France, and came to America in 1799, at the age of 18 years. Dr. Christian's early education was under the direction of the Catholic fathers. Later he attended the Pennsylvania State university, now Jefferson college, and he was graduated as an M. D. in 1844. He then went to New Orleans, where he practiced medicine until 1854, when he moved to California, remaining there until the year 1858, when he came to Beaver, where he had since been identified with every forward movement, serving the community in various public capacities. He was a lawyer as well as a doctor, and for many years was more or less active in both the practice of medicine and law.

An ultimatum was issued by Lenine to the Socialists of the world, some time ago. He gave them "twenty-one conditions" to which they must subscribe before they can be received into the Third of Communist International of Moscow. Among these conditions were these: "They must purge themselves of all moderates, defy all national laws, undermine armies, gain control of the press, throw off the allied "yoke," promote a world economic crisis, condemn any league of nations, aid the soviet government and abandon for the blood and fire of "red revolution all conservative social democratic programs." Answers to this ultimatum from many countries were published January 23. In the United States the national executive committee of the socialist party refused to recommend affiliation. Also in the following countries the Socialists returned negative answers: Italy, Germany, Switzerland, Argentina, the Scandinavian countries as represented in a congress at Copenhagen; Belgium, Austria, and the Baltic states. Favorable replies were given by the socialists in France, Spain, Chile, Sweden, Norway and Mexico, and those in Holland deferred action. In most of these countries, however, the opinions were divided, and in many of them the party was split up into two or more factions.

George Harrison, of Springville (popularly known as "beefsteak" Harrison) passed away at his home, February 2. He was born at Manchester, England, August 24, 1841, and came to this country, with his parents, in 1856. The members of the family began the trip across the plains from the Missouri river in the handcart company of Martin and Taylor. In the vicinity of Laramie, Wyo., provisions had run so short that some of the members, including Mr. Harrison, who was a boy of 15 years, were in actual want of sufficient food. The boy is said to have wandered away from the handcart company and made his way to a Sioux Indian camp, where he was welcomed and fed. The squaws, who called him "White Skeleton," gave him such a bounteous supply of meat that he fell sick and when his father found him at the camp he was unable to travel. Consequently, he remained behind, learning the Sioux language until he could speak it fluently, and becoming a great favorite with the Indians. In 1858 Mr. Harrison came to Springville and entered the hotel business. His hotel had been known all over the west for more than forty years because of its reputation for serving bounteous meals and the sobriquet, "Beefsteak," was earned by Mr. Harrison through the manner in which steaks were served.

Baptized by the Prophet—George Smith Rust has just passed his eighty-seventh birthday, January 23, a month after that of the Prophet Joseph Smith. He has the distinction of having been baptised by the Prophet in the Mississippi river. His birthplace was in the same state as that of the Prophet—the state of Vermont. Recently, Mr. Rust and his wife, Eliza Brown Rust, who is 83 years of age and a Pennsylvanian by birth, cele-

brated their 65th wedding anniversary at Manti, Utah, where they have made their home for the past 20 years. All of the seven children were present: George B., Orion A., LeRoy W., came over from the Uinta Basin; William S. and David D. came up from Kanab; Julia (Jeffery) came down from Canada and Laura (Beal) from Salt Lake. The aged couple are lively and full of good cheer—much younger than their ages might indicate. They are working in the Manti temple for their long lists of ancestors. They have been engaged constantly at this work for nearly twenty years, and more than 5,000 of their dead kindred have been blessed by their labors. George S. Rust was a Pioneer of '47 and took part in all the trying experiences of the settlement of Utah. He was prominent in the development of the Tintic mines and was the discoverer of the Eureka Hill and the Mammoth—two of the richest mines in the district. He was for years a leading resident of Payson. He was engaged in the Indian Wars of the early settlement of the state for which service he now receives a pension from the government. He was one of the last to see the Prophet as he was driven away from Nauvoo to Carthage jail. Faithful always to the callings of the Church, he has been on two missions, and held many positions of trust. In his last years he regards with pride his position as "guard of the temple."

World-wide Revolutionary Propaganda. According to a Paris dispatch dated February 14, this year, documents have been seized in that city containing plans for the overthrow of the governments of France, Spain and Italy. Two members of the chamber of deputies are said to be involved in the plot. Soviets, it is claimed, have been organized in France, with Brest as headquarters. Funds were transmitted through an American financial organization with its European headquarters in Paris and branches in Berlin and Vienna. It would appear from this, and from reports of revolutionary movements elsewhere, that the Bolshevik propaganda is, broadly speaking, world-wide. But it is more particularly in evidence in Asia, and the inference is that an organized effort is being made to marshal the unnumbered millions of Asia against the western world; should these efforts succeed, we might well look for the battle of Armageddon—"the battle of that great day of God Almighty." (Rev. 16:14-16.) During the summer of 1920, the communist organization, known as the Third International, decided to call a special congress of the representatives of various revolutionary elements in Asia, in order to consolidate them under a common leadership. The congress was held in September, 1920, at Baku, by representatives of no less than twenty nationalities. There were delegates from Turkey, China, Turkestan, Hindustan, Daghestan, Khiva, Bokhara, Armenia, Persia, Afghanistan, Georgia, and Azerbaijan. Two definite actions were taken at this congress. (1) The delegates pledged themselves to fight the capitalism of the world. (2) A council was organized for propaganda in Asia.

The Baku congress has already borne fruit. In China the Anfu government has been overthrown and a regime set up, behind which stands Gen. Wu-Pei-Fu, who is supposed to be friendly to soviet Russia. In Afghanistan, Enver Pasha, the former Turkish tool of Emperor William, is at the head of 200,000 soldiers armed and equipped by Russia. His mission is to fight European influence in Asia and to organize the malcontents of India, Persia, and other countries into soviet armies. At the same time a "holy war" is being preached all through the near east and India. Such are, as near as can be judged from published reports, the aims and activities of the Bolshevik leaders of the Russian government. The signs of the times are portentous and cannot but attract the attention of all intelligent observers.

W. D. Morrill, of Spokane, Washington, writes: "We welcome the *Era* each month. It is an invaluable asset to our missionary work."

The *April* number of the *Era* will be a Scout number, and will consist of stories and instructions that will interest Boy Scouts everywhere. In case extra copies are desired, orders for them should be sent to the General Office immediately. Every Boy Scout will desire to read this number of the *Improvement Era*. Animal, achievement and adventure stories, a variety of pictures, and other entertaining matter relating to the great out-of-doors and scouting will delight, instruct and entertain the reader.

Improvement Era, March, 1921

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